

# WORLD CALL

Religious  
Education  
Number

NOVEMBER 1931

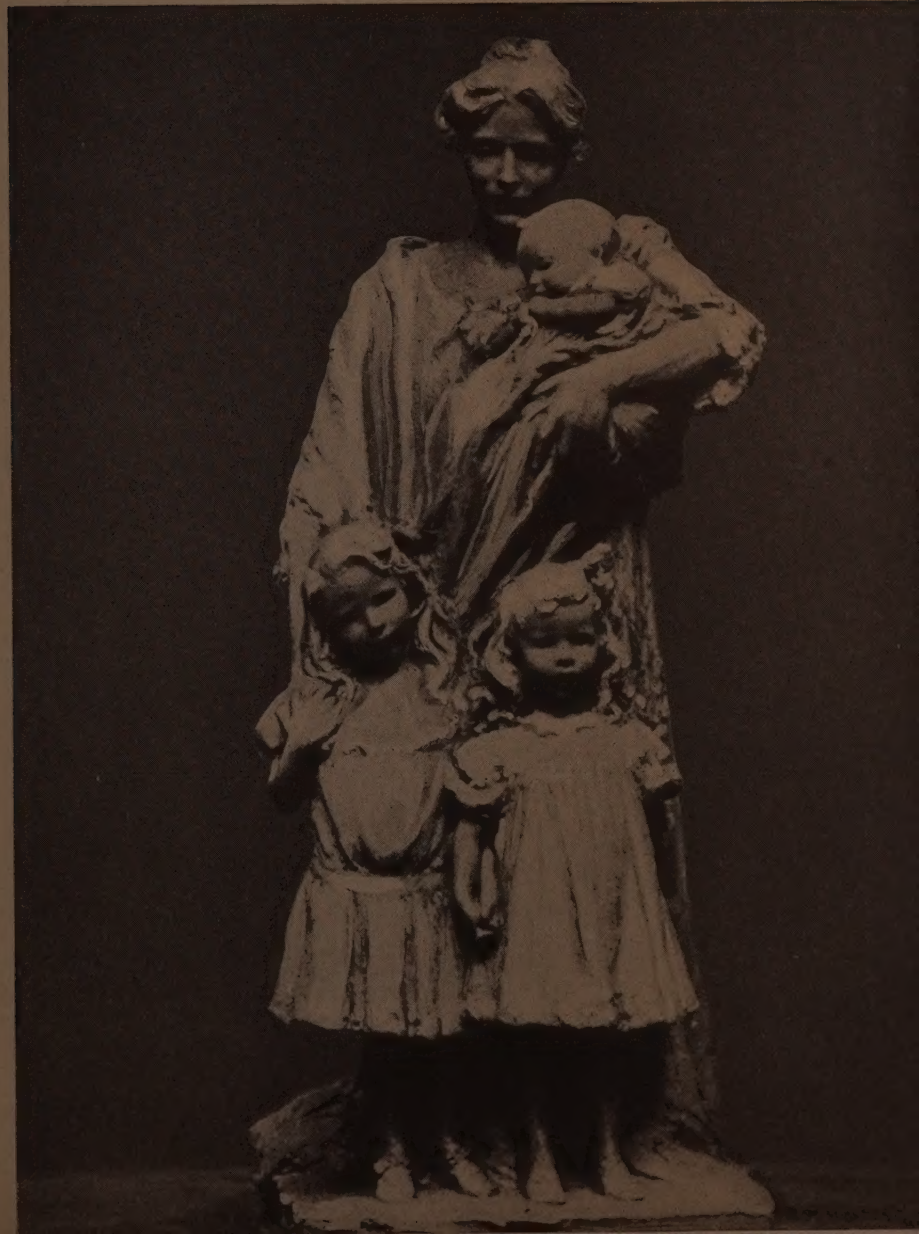
**Don't Cheat!**

.A Word to Parents

**Wichita Convention  
Highlights**

**What Do Young  
People Think  
of Prohibition?**

**Religious Education  
—The Pastor's  
Opportunity**



# **“Disciples, Match the Hour!”**

## **Statement of Emphasis Adopted by the Wichita Convention**

The whole spirit and trend of this convention has been to call our brotherhood to a profound facing of the supreme need and challenge of this unprecedented hour in the world's life.

We feel that we should go out from this convention and to the tremendous task which lies before us with a unifying and inspiring purpose and call which shall arouse our entire people to action.

Those who have been entrusted with leadership in the United Christian Missionary Society, servant of the churches, face the year with the challenge that in this hour is required daring faith, clear vision and a people apprehended of Jesus Christ and wholly devoted to the Kingdom.

What this hour requires, the Disciples of Christ have—money, men, high idealism, the living Christ!

We therefore recommend that special emphasis be laid in our churches upon an aggressive evangelistic advance, a prepared and empowered leadership, a personal practice of stewardship; and that the watchword of this brotherhood for the coming year shall be “Disciples of Christ, Match the Hour!”



# WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII

NOVEMBER, 1931

Number 11

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## Who's Who in This Issue

L. N. D. Wells is the pastor of the East Dallas Christian Church, Dallas, Texas.

Wilfred E. Powell is professor of religious education in Phillips University, Enid, Oklahoma. Both Mr. Wells and Professor Powell were speakers at the Wichita Convention on the topics on which they write.

Mrs. Alda Teachout is the head of the missionary organizations department of the United Society and Roy G. Ross is head of the religious education department, the subjects of their sketches being workers in their respective departments.

Charles Darsie is superintendent of adult work in the United Society. James A. Crain is secretary of the Board of Temperance and Social Welfare of Disciples of Christ and Bert Wilson is with the Pension Fund. Stephen J. Corey is president of the United Christian Missionary Society. Mrs. Marian Castle of Denver is a contributor to various publications of essays and serious fiction.

Other contributors to this issue are identified by their writings with the work of which they tell.



# The First Page

ONE of WORLD CALL's delightful idiosyncrasies, known so far only to the printer and ourselves, is the fact that the First Page is actually the last thing written before we go disappearing into the yawning jaws of the press, while the Last Page is generally the first thing shot from the typewriter—before the crushing burdens of the month leave us dead to rapture and despair, the emptiness of ages in our face.

We hate to divulge our delight in thus doing things topsy-turvy, but the explanation is necessary because we're getting ready to say that this is written the day after the Wichita Convention closed and we're pounding the rails back to earth again. All convention copy—as well as all other copy for this issue—has gone ahead of us to the printer where we'll be picking it up in galley form tomorrow. The two convention addresses we are using in full in this issue, that of L. N. D. Wells (page 8) and Prof. Wilfred Powell (page 10) were selected because they not only deal with the theme of this issue, Religious Education, but they are outstanding as pieces of vigorous thinking produced at Wichita. Let us humbly give thanks that our people are actually becoming education-conscious in their local church work, at least to the extent these statements indicate.

APROPOS of Religious Education, we are reminded of a pertinent story we heard at the Wichita Convention. It seems that a short while ago in a boys' school in England, mutiny broke out. There was open defiance of the school authorities and in desperation the principal sent hurried telegrams to the fathers of the boys, urging their help in establishing order. Immediately the fathers got

in touch with their sons. One wrote his boy, "Apologize at once or I will take you from school." Another wrote, "Your actions are disgraceful. We are all ashamed of you." But a third father wrote something different. His message contained but four words: "Steady, my boy, steady!"

In the midst of these stressful days, when the whole world is on the verge of hysterics swept along by a current which no man can control we need to feel a hand on our arm and to hear a voice in our ear, "Steady, my boy, steady!"

That, in the final analysis, is what religious education does for us. It gives us reassurance. It gives us motives and ideals that transcend immediate conditions. Shorn of all its academic embellishments, its "technique," its amazing phraseology, it creates something for us more precious than money. The condition of the world today is a thundering sermon on the need of religious education.

FOR the lively article "Don't Cheat!" we are indebted to the *Woman's Journal* of New York City which was discontinued in June. It was a magazine worthy of support and its demise is an indictment of the dear public rather than the journal itself. At any rate, that is the cold comfort we enjoy when our subscribers forsake us! "Don't Cheat!" while written especially for parents, will awaken interest among other readers who will welcome this refreshing treatment of a profound theme.

OUR cover is a sculptured group by Bessie Potter Vonnoh which is standing in the Art Institute of Chicago. It symbolizes the spirit of religious education—nurturing, guarding, training and inspiring young life.

DON'T forget the cover contest! Already many inquiries have come to the office following the first announcement concerning it last month. It will be for the January number which gives major emphasis to our church colleges.

All submitted work will be judged by a committee of three qualified persons on (1) application of theme, (2) artistic merit, (3) originality. An award of \$25 will be given the winner and recognition made in connection with the use of the cover on the January number.

The following rules govern the contest:

All submitted work must be original.

It must be on cardboard stock.

It must be 12 inches deep by 9 inches wide.

It must be in two colors.

It must have worked into it the title of the magazine—WORLD CALL; the date—January, 1932; and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Christian College Education.

It must be in the WORLD CALL Office, Missions Building, Indianapolis, Indiana, not later than November 20, 1931. The judges reserve the right to withhold the award if no submitted work is found acceptable.

DESPITE the depression, we're offering another Christmas bonus this year with our December number. Last year, as will be recalled, it was a handy and serviceable sixteen-page supplement on the study topic, India. This year it will again be in the form of a sixteen-page supplement, but on the rural mission work in foreign lands, the study theme for the year. It will probably be called "The Lonely Billion." It is being prepared entirely by the missionary education department of the United Society and WORLD CALL is happy to be the medium through which it is offered to its readers.



# WORLD CALL

VOLUME XIII

NOVEMBER, 1931

NUMBER 11

## A Call to the Church

*From the Wichita Convention of Disciples of Christ*

As Expressed by the Interboard Secretarial Group

**T**IMES of deep transitions and rapid changes offer exceptional opportunities for the church of Christ. They open wide the door to the church to make its influence felt in government, in industry, in education, and in every phase of human relationships. They challenge the church to exercise leadership in the colossal task of reshaping institutions, systems and codes so that they will approach more nearly the purposes and spirit of Christ.

Such a time is the one in which we live. There is unrest, ferment, change and transition on every hand. New nations are arising with systems of politics, industry and religion which constitute a threat to accepted orders. Submerged races which, until now, have accepted the domination of the white man are demanding recognition, opportunity, economic sharing and freedom to control their own destinies. The accustomed relationships between individuals, classes, races and nations are being challenged and tested. The home, the church, the school are being brought to judgment. Mighty forces are in conflict for supremacy. The situation is complex and paradoxical! On the one side elements of discouragement, and on the other elements of high hope.

### Forces of Destruction

On the one hand there are:

Forces which once put in motion the instruments of destruction bringing all the havoc of a post-war world still striving for dominance in the policies of nations;

Scientific discovery and invention which have been used to destroy in times of war and in times of peace, to turn millions into unemployment still claiming dominance;

An industrial order which has mastered production, but which is sadly deficient in its methods of distribution both of goods and of profits, trying to justify its practices;

Provincialism, nationalism and racialism still holding millions of men in their grip

and seeking to defeat the gospel of universal brotherhood;

Materialistic philosophies which deify the possession of things and empty the souls of men of spiritual resources and leave them impotent in times of stress struggling for mastery;

An educational psychology which emphasizes surface values and activities and either neglects or discounts the spiritual heritage of the centuries still rampant in the training of our youth;

Greed, avarice, lawlessness present with magnified ugliness in politics, in industry, in finance and in private life.

In a land of overflowing abundance there is hunger and want. In a land of enormous wealth there are millions in dire poverty. In a land of great factories and great production, men walk the streets in idleness. In a land where there is too much, there is too little.

### Forces of Construction

On the other hand, not since the Christian Era began have there been so many factors and forces working for the good of mankind:

For the first time in all history, fifty-four of the nations of the earth have outlawed war and declared it to be a crime. Fifty-three nations are members of the League of Nations and forty-nine nations are adherents of the World Court, where international disputes can be settled by the method of peaceful adjudication.

Organizations for the promotion of international peace, good will, and understanding are legion, and testify to a growing desire for, and will toward, brotherhood.

Societies and commissions for the solution of interracial difficulties, injustices and conflicts are world wide and are developing a



growing sense of kinship and solidarity.

Compassion for those who suffer or are under-privileged has reached higher levels and wider application than in any previous period.

Men of wealth are dedicating fortunes to the welfare of mankind through projects of education, medical research, libraries and philanthropies.

An increasing number of leaders in manufacturing and commerce are showing a sense of responsibility for those whose destinies they control, unparalleled in industrial history.

New standards and practices are being established in protection against vocational diseases, equitable treatment and compensation of labor, adequate housing of the family, insurance against unemployment, care and sustenance in old age, and leisure for physical, mental and spiritual development.

### **The Challenge to Action**

But the battle for righteousness is by no means won. It is a gigantic struggle between the forces of good and of evil, the outcome of which is yet to be determined. It is yet to be decided whether the new social order shall be pagan or Christian. To those who would see the mind of Christ incarnated in a world order, the present clash of tremendous and diametric forces issues a challenge such as has seldom, if ever, been offered since Christianity began.

Given then the challenge of our day, the church must respond with a spiritual leadership such as this generation has not yet known. As individual Christians we must search our hearts and measure our motives, purposes and principles. With humility and repentance, we must realize:

That the church can rise no higher than the level of its membership;

That the voice of the individual Christian is the voice of the church to those with whom he labors;

That corporate statements are easily negated by lack of individual consecration;

That pious utterances from impious lives make a mockery of Christ;

That world problems will be solved through the application of Christian principles first to individual relations;

That there is no Christian society or civilization apart from men and women who are completely obedient to the will of Christ.

In pronouncements the church of the living God must be courageous and uncompromising. It must proclaim the whole gospel of Christ. There is no place for a gospel which is small or complacent. It must give evidence of faith in the ability of Christ's

teaching to lead men and nations into saving and satisfying relations and into abundance of life. Its faith must be certain, robust and adventurous. It must go beyond statements to courageous, practical application of the underlying principles of love and justice. It must give help:

To the poor in a land of wealth;

To the hungry in a land of plenty;

To the unclothed in a land of surplus;

To the unemployed in a land where there is work to be done;

To the alien in a land where all men are declared to be free and endowed with equal rights.

There is an insistent demand upon us to evolve a race relationship which stands at the high level of Christian brotherhood. There must be created an industrial order which will put human relationships above private profits, and will consider men and women not raw material to be used up, but personalities free to do creative work. The world must be freed from the curse of war through an attitude as horrified and determined against this ghastly commandment-breaker as against the individual who spurns the commandment, "Thou shalt not kill." We must develop a missionary spirit and program which proclaims Christ as the world's Savior. We must recognize that our Christian heritage makes us and our land undying debtors to all mankind. We must make the education of our day thoroughly and devoutly Christian. Our evangelism must call men and women to a complete surrender to the unqualified regnancy of Christ. We must attain an exalted concept of Christian stewardship and apply the means and methods whereby it can be made a permanent factor in undergirding kingdom enterprises.

### **The Compulsion of Our Plea**

This is a call to contrition, to prayer and to consecration. It is a call to Disciples of Christ to preach, believe and practice the whole gospel of Christ. We have put forth high claims before the Christian world. Our proclamation that we are a New Testament people is at stake. As a brotherhood we labor under unique compulsion in this strategic hour. In the spirit of our fathers, we must somehow revive within ourselves a passion for the transformation of this materialistic age. We must restore the zeal, the sacrifice, the spirit of daring and adventure, the joy and incandescent radiance of the first-century followers of our Christ for this age which like unto theirs contains so much of weariness, disillusionment and defeat. Our passion must burn like theirs as they pushed forth into lands of pagan practices to conquer the world for their King. We must undergird our confession that Jesus is the Christ, the Son of the living God, with spiritual reality and with unquestioned loyalty.

This is also a call to self-examination. There is  
(Continued on page 33.)





L. D. Anderson, president of the Wichita  
Convention of Disciples of Christ

# Wichita

## The Things That Stand Out



WICHITA was the "surprise" convention. It is no secret that preceding it there was a wave of prophecy concerning its doom. The depression had dampened many brave spirits. Many agonizing hours had been spent in the valley since Washington. There was a widespread feeling that a convention just now would only accentuate the note of confusion that had crept into our spirits. And then we came to Wichita.

As the hour approached for the convention to open on Tuesday night, October 6, a steady stream of quiet, earnest Disciples of Christ began filing into the great Forum. First the rows of seats on the main floor were filled; then the first balcony and then the great circular gallery. It is estimated that over five thousand people were in that vast auditorium that night, encompassed by a cloud of witnesses which no man can measure. When President L. D. Anderson sent out his clarion call to "Count the Cost!" the significance of the convention became apparent. It was not in the unexpected numbers that crowded the hall but in the character of the delegates themselves as expressed in their response. Here was no sight-seeing crowd. Here were no people looking for excitement or battles of wits. They were seeking but one thing—the way forward. And they were dead in earnest.

As the week unfolded itself, the character of the convention became clear. It was an intelligent convention. It was a courageous convention. It was a human convention.

These are not banal appellatives. They were actual, dominating, obvious characteristics.

The people at Wichita knew, in popular parlance, what it was all about. They were disposed to spend little time holding post-mortems. They knew that receipts to all our work had fallen off, and they knew how it had happened. And, more significantly, they knew that it was not all due to the economic depression! It was not only a well-informed convention, but a wise convention.

Sensing this, it was no surprise to find it was a courageous convention. Courage follows on the heels of intelligence. And at Wichita, while there was little of the blandly optimistic regarding the immediate future, it was heartening to find much of the intelligently courageous concerning the ultimate outcome. In that remarkable statement "A Call to the Church" (see page 3) there is more than meets the eye. It is a pronouncement that marks a new day for our people. Clear-headed, far-sighted men wrote it. Wise, courageous people, adopted it. An advancing brotherhood will live by it.

It was significant that the human values of life loomed so large at Wichita. Early in the morning at breakfast we started to study human needs around the world. The burden of the messages brought to the convention sessions was on the side of great human values. The physical hunger of men today weighed heavily on many hearts. Much was heard of Gandhi, and even the midnight sessions of the Campbell Institute dealt, not with theology but with human needs, as was evident in its discussion of Russia. There was talk of money, yes, and financial reports and budgets. But the central theme was Man, and his need for something besides the things that money could buy. What it takes to supply that need the convention declared we have—a challenging program, high idealism, a living Christ!



Wichita was one of the few conventions in recent years where "business" did not dominate the week. Yet its official actions were by no means perfunctory and routine. While the convention spoke out loud, in both the set program and in its resolutions, about such public questions as world peace, prohibition, unemployment and economic security, the two actions which perhaps are of the greatest significance in their bearing on the organizational life of our brotherhood, are those dealing with the adoption of the final report of the Survey Commission (page 31) and the "Unified Plan of Promotion" (page 30). The printed report of the Survey Commission should be obtained and read by every Disciple. It represents one of the most comprehensive pieces of work ever undertaken by a religious body. The resolution regarding the unified plan of promotion will undoubtedly be given serious consideration by our promotional leaders and its effect felt before many months in the local churches.

The program at Wichita, while unspectacular, was of high order. The number of younger speakers was marked, and their contribution was rich and varied. It is a healthy sign that many of the capable younger preachers of our brotherhood are gradually being recognized in our national conclaves and their voices heard in our councils.

Perhaps the outstanding speaker of the week was Dr. Fred B. Fisher, former Bishop of India of the Methodist Episcopal Church and now pastor at Ann Arbor, Michigan. His message on Friday morning, charging the church with the support of its ministry, rang with the fervor of his own impassioned soul. A quiet, undramatic speaker, he carried the convention to new heights of spiritual power.

The large and commodious Forum Building, with its Arcadia Hall and ample accommodations for exhibits



The Happy and Harmonious Quartette

The boys from Southern Christian Institute at Edwards, Mississippi, who delighted many groups with their Negro spirituals



Missouri Fellowship

Jewel Palmer, formerly of Japan and now young people's worker in Missouri, and Mrs. Anna Scott Carter, woman's state secretary of Missouri

was perhaps as satisfying for every purpose as any building in which one of our conventions has been held. Sunday school classes of the Christian churches of Wichita scoured the countryside and robbed private gardens for greenery, bright sheaves of grain and in some instances used ears of corn in disguising the bare masonry of the convention hall. The effect was unusual and pleasing to the eye. The splendid ventilation of the hall contributed greatly to the well-being of those who sat through session after session for the days of the convention, while the aid of the microphone made it possible for the lowest voice to be heard.

Twenty-four states were represented on the Committee on Recommendations, of which Judge Jesse Holt was chairman.

The convention was saddened by the word which came of the death of W. M. Baker, for many years pastor of the McLemore Avenue Church, Memphis, Tennessee, but more recently of Cairo, Illinois. Mr. and Mrs. Baker have been constant attendants of our national conventions for years. Mrs. Nellie Fuller, of the Japanese Christain Institute of Los Angeles, California, who had also worked with the Mexicans in San Antonio, Texas, passed away during the convention. Friends had known of the serious illness of H. C. Sarvis of Japan, which had continued over several years, and a cablegram announced his death just prior to the opening of the convention. Mrs. Sarvis is a daughter of Professor and Mrs. H. B. Robison of Canton, Missouri, both of whom were in the convention. Mr. and Mrs. Sarvis have both been teaching in Japanese schools and were of great assistance in our missionary work. A sudden death during the convention was that of L. J. Eastin of St. Joseph, Missouri, through an automobile accident. Mrs. Eastin is president of the woman's missionary work in Missouri and was unable to attend the convention because





Educational Smiles

Bin T. Smith, a member of the Board of Education, with Mrs. Smith and Max Critchfield, the treasurer of the Board

of the serious illness of a sister-in-law. Our deepest sympathy is extended to all the bereaved ones.

Judge B. D. Sartin of Wichita Falls, Texas, who delivered an address on "Prohibition an Adventure in Human Welfare," is chairman of the board of officers in Highland Church, Wichita Falls and teacher of the Bible Class. It is said that he was largely responsible for Texas going Republican in the last presidential election through his efforts to elect a dry candidate, and he was offered the position of assistant attorney general.

Dr. and Mrs. Royal J. Dye were responsible for two very important features, the Prayer Room, sponsored by the Intercessory Fellowship, and located just inside the front entrance of the Forum, and the Missionary Breakfasts, which far surpassed in interest and attendance any heretofore held. With ample dining rooms at the Broadview Hotel it was not necessary to limit the attendance and it is estimated that nearly 1500 heard the messages from missionaries of the different countries at the five breakfasts.

An interested attendant, and one whom the convention was glad to honor, was O. J. Shelton, father of Dr. A. L. Shelton who gave his life for Tibet. It will be remembered that Dr. Shelton was a Kansan.

The Council of Ministers' Wives at their annual luncheon elected Mrs. Roy Rutherford of Little Rock, Arkansas, as president for the ensuing year, with Mrs. W. B. Slater of Moline, Illinois, vice-president and Mrs. Joel Lee Jones of Bedford, Indiana, secretary. Mrs. Walter M. White of Memphis, Tennessee, president emeritus, presided in the absence of Mrs. A. W. Fortune, who had resigned the presidency. This is probably the first meeting of the council at which Mrs. C. S. Weaver of McKinney, Texas, has not been

present. It was regretted that illness kept her from the convention.

Several invitations from widely separated cities were received asking for the next convention. That proper care might be taken in the selection the matter was left to the Time and Place Committee with the understanding that the announcement would be made as soon as possible, and not later than May 1, 1932.

The Rorabaugh Dry Goods Company of Wichita, complimented the convention by decorating one of its windows to represent the world-wide work carried on by the missionary society.

The impressive pageant staged in the Forum on Saturday night of the convention, under the direction of Miss Hazel Harker and Miss Grace McGavran of the United Society, entitled "Upon Them Hath the Light Shined," enlisted nearly 200 people in the cast. The picturesque costumes of the nations of the world grouped around a mammoth electrically lighted cross made an impressive spectacle, while the intonation of familiar Scripture passages and the singing of well-trained voices evoked an appreciative response from the crowd which filled the auditorium.

The official registration for the convention was 2050, 950 of them from the state of Kansas, of whom 375 were from Wichita, but this does not tell the whole story, as many came in for a day or part of a day and did not register. The hall, which holds from 4000 to 5000 was well filled at every night session and entirely full at the communion service on Sunday.

We were alert to hear every good word concerning WORLD CALL. The Central Church, Austin, Texas, has  
(Continued on page 27.)



As They Chanced Along

Edwin Errett, editor of the "Christian Standard" Mrs. F. R. Liddell, member of the Executive Committee of the United Society and H. B. Holloway, office manager of the United Society



# The Pastor's Opportunity

## In the Educational Program of the Church

By L. N. D. WELLS

HOW many times we hear the pastor say "I have no leaders among my people." This is pathetic. It is more pathetic when that pastor for this reason looks for another field. No greater responsibility ever rested upon a local pastor than that of training leaders for his various groups. The teaching and preaching of Jesus made tremendous contributions but it was the training of the twelve that insured the future of his church.

The day when just any one could teach a class of boys is gone forever, let us thank the Lord. Why should not our young people discount the value of religion when their day school-teachers must spend years in preparation to teach them the three R's, while any untaught human so inclined is allowed to teach the fundamentals of his Kingdom? How shall they teach unless they be taught? Shall that teaching come by way of the pastor, or shall it come in spite of him? I have known some pathetic cases where teachers were trained in spite of their pastor by enrolling in community training courses which he did not endorse, catching the spirit and seeing the worth of it all and so persisting until finally an international training certificate was in their hands. But this type of preparation can't be had by all who need it for two very definite and clearly defined reasons:

*First*—Decreasing budgets preclude the possibility of wide-spread training classes under the direction of the religious educational department of the United Society.

*Second*—The growing demand for such courses, since we have discovered their real value, necessitates local training classes in every community of our land. This does not mean a lessening of interest, or a slackening of effort on the part of the department, but rather it indicates a fulfillment of its mission.

While in Union Theological Seminary in New York City I had a course on "Missions" under the late George W. Knox. I shall never forget one statement

that he made. "The purpose of the missionary is to make himself useless at the earliest possible moment." I have never heard a wiser word on missions. When our missionaries in Nanking have so wrought that they are no longer needed in the community they have fulfilled their function 100 per cent. So with the religious educational department. When it has so wrought in Texas and Ohio as to make itself unnecessary in these states it will have fulfilled its task completely, as far as these two states are concerned. This is the business of the department as I see it; and where pastors take hold locally and become trained for leadership in local schools, they can carry forward this

training without demanding help from headquarters.

In our populous centers churches are numerous. Denominational lines are less clearly drawn. Multitudes are interested in the church, but care little which church. They want their children taught—they want them well taught. If a Baptist school on yonder corner has a staff of well-trained teachers, and I have few or none, then that church will increase while I will decrease, and under such



A Pair of Well-Known Brothers

And both leaders in Religious Education. Charles Ross, field worker in the southwest, and Roy G. Ross, head of the religious educational activities of the United Society

circumstances I suspect this is what ought to be. May the good Lord speed the day when the religious education department may be relieved to spend its time in promotion and supervision rather than in the conduct of local schools across the land. Our pastors can, if they will properly equip themselves, conduct as effective training schools locally as could possibly be conducted by the headquarter's staff.

I have been asked for a personal word as to what we have done in this matter in our church in Dallas. We have a distinct training department in our Bible school. We have one room dedicated to teacher training. There is a class in this room each Sunday of the year at the regular Bible school hour. Several of the training credits are offered during the year and every superintendent secures substitute teachers when the regular teacher is willing for ten weeks to take an



offered course. Last year with the assistant superintendent of our public school heading the department we offered five different courses on Wednesday evenings following the church dinner.

A chart under glass in our vestibule shows each teacher in every department and the training courses she has had. Many of them have taken all the general required courses as well as those of their own special department. We have 103 teachers in the school, 71 on the chart at the present time. We are aiming at 100 per cent trained teachers. I want a banner on my church reading "Every teacher in our Institution holds an International Training certificate." With the facilities at hand every school among us should aim at this.

The religious education department has done no finer work in its history than the promotion of Young People's Summer Conferences throughout the land. These began eleven years ago with six conferences and an attendance of 391. This year there were sixty-three conferences, a faculty of 750 and an attendance of 4,519. Two years ago I sent eighteen of my young people to the conference in Fort Worth, this year twelve more. The impression made by the conference on these potential leaders was truly remarkable. They came home, without exception, anxious to find the largest place of usefulness within the church. Last Wednesday evening this group sat with me outlining the annual program for the youth of our church for the year that is just ahead. And here let me say we are constantly complaining of the lack of interest on the part of our young people in the program of the church. The fault is ours, not theirs. We make the program and try to force it upon them whether they like it or not. A dozen young folks who have caught the vision can outline a better local church program for youth than all our preachers, and when they have outlined one, or at least helped to do so, they think of it as "Ours," and the problem of their interest is solved.

Last week I asked one who has taught for years in these summer conferences, "What is the big thing in the Conference?" He answered, "Atmosphere." I'm sure he is right. These conferences hold our young potential leaders in a delightful and deeply spiritual atmosphere for one week. When they come home they try to communicate this atmosphere to the entire body.

One of our boys is preaching in West Texas. In his church was a boy of sixteen, a born leader. He became discouraged and quit school—lost interest in his church, dropped out of Bible school, and got a job. This young preacher cultivated the boy. They became real friends, then the preacher left to teach in a summer conference. The very next day the boy asked his employer for a week off; he hitch-hiked 250 miles to the scene of the conference, looked up the pastor, enrolled in the conference, and went back home an enthusiast for the cause of Christ. He re-enlisted in the Bible school, became a tither, looked up a tutor, and paid out of his meager salary \$20 per month for private night instruction while he continued to hold his job. He thus made up the equivalent of three high-school credits and the next year he was back in school.

The church noting the change in attitude of this boy searched out the secret of it and the next year sent eight of her young people to the nearest summer conference. The pastor who fails to get the potential leaders of his boys and girls into the summer conference is overlooking one of the finest opportunities of our modern church life.

Two things: First—trained teachers and officers. Second—trained boys and girls who have the elements of leadership. These are the outstanding contributions of our religious educational leaders. Our country is large, the demands are tremendous, the personnel is limited, the funds are low. In view of all this, what shall our religious education department do? The answer is—Establish a few good schools widely scattered where they can train those who can train others. Then in each of these communities



**A Pastor Learns About His Opportunity**  
Hazel Lewis, religious education leader in the elementary field, tells Melvyn Thompson, pastor of the Jackson Avenue Church, Kansas City, about it

the work should become indigenous, and the department should be left to promote and superintend. It is my profound conviction that the first duty of our religious educational leaders is "To make themselves useless in every state in the nation just as soon as it can be done."

It is becoming increasingly clear that, aside from a genuine Christianity and a deep consecration, two things are essential in the development of every local church: First, capable pastoral leadership, and second, an adequate number of lay leaders properly trained to man the entire institution. My brother pastor, multiply your efficiency by the multiplication of your local leaders. You have no greater task.



# Teaching Life

## The Church's Educational Task

By W. E. POWELL

THE church's educational task is one that concerns every one of us. It is not the work of the specialist alone or particularly. It cannot be carried on by councils. Directors of religious education cannot do it. It will never be achieved simply by having an efficient field force. Our educational leaders cannot perform this task for us; nor even by the staffs of our Sunday schools can it be accomplished. It is the work of the whole church, for we are pledged to a faith that must teach—or die.

What is this task? Many answers may be given that have about them a familiar ring. "It is to teach the Bible," someone responds. "It is to make Christians," says another. "It is to build character," replies a third. And all of these answers are right. But, in the sense at least in which the terms are often used, each of them speaks only of a part. There is a fuller answer which sets before us the whole that embraces them all. "It is to teach life," our church school leaders would now say. The church's educational task is teaching life.

### I

What, then, does it mean to teach life? It means, first of all, to teach so as to take life into account—to give direct attention to the needs of growing persons.

We have come to this conception of our task but slowly. It is the fruitage of a growth of which other views were the bud and the blossom. There was a time, in our teaching work, when attention was allowed to center in the matter to be taught. It was often good matter. It was, in the main, passages of the Scriptures. But there was always a tendency to assume that when these had been presented to the learner, the Bible had been taught. It was often forgotten that teaching is not effective unless learning takes place, and that learning goes on—or does not go on—in the pupil. Because of this fact, many of the life needs of boys and girls were overlooked. And it became apparent to those

whose vision was clear that a different kind of teaching must be had.

To enrich the teaching program many agencies of training arose. There were societies, clubs and bands of various sorts. Their purposes were high, but it was easy for them to attract attention to themselves. And this very soon they did. They sometimes competed for the support of the constituency of the church. They built false loyalties. There was a tendency for the ongoing of the institution, instead of the welfare of persons, to absorb the interest of leaders. And, again, many of the life needs of boys and girls, as well as of men and women, were unmet. When these things were clearly recognized, attention was once more shifted. And this time it was seen that life itself must be put at the heart of the teaching of the schools of the church.

Teachers who take account of life follow the principle laid down by the Teacher of teachers: "The sabbath was made for man, not man for the sabbath"; they face squarely the needs of those whom they teach; they are deeply concerned about their interests and problems; they treat their personalities with respect.

But to teach life means also something more. It means to make of our teaching itself a life process; to think of it in terms of guiding the growth of our pupils, and to master progressively the skills that are needed in a good guide. The teacher becomes a counsellor. His method will often be to confront the learners with some of the issues of life and to guide them to a Christian outcome. The materials of his teaching will be used as helps in giving direction to experience. Even the Bible will not be treated as an end in itself. It will become, rather, what it was always intended to be, a lamp to the feet and a guide to the path. To this kind of teaching we are committed by all that is best in our Christianity. It is perhaps strange that we did not long



Two Lives that Teach

Alden Lee Hill, pastor in Los Angeles, California, and J. G. Warren of the same city, have demonstrated the Christian theme of their lives through manifold works



ago see that to be a fact. For he whom we call Master and Lord did his most effective teaching in this way. He shared life with a group of pupils. He helped them to see the spiritual values in their everyday problems. And he wrought such changes in them that they, in turn, went out and changed the world. Teaching that guides life was the method of Jesus.

There is a third thing that is meant by teaching life. It means that the church school seeks constantly to equip its pupils of whatever age for effective Christian living in the world today. The end sought is a person able and disposed to meet life's ever changing situation with a firm Christian purpose. Let us be clear as to the significance of that word Christian. It is not just any kind of life at which the church school teacher aims. It is life lived in devotion to Jesus Christ. The recent statement of teaching objectives for the guidance of our cooperative program is unequivocal as to that. But it insists, too, that we must help our pupils to see more clearly what such devotion requires of us in the affairs of daily life and conduct. Teaching for life in terms of Christ—who can tell where this conception of our task, if made effective might lead us? It would at once make our teaching more difficult, and infinitely more significant. Our work would be harder because to succeed we would have to live what we taught. And our pupils might respond to our teaching by asking, as Emerson once did: "How can I hear what you say when what you are is thundering in my ears?" But what significance would be added to our work! We would then think of Christianity not alone as something to be handed on, but as something to be used. And we would make of it a standard against which to judge not simply the lives of our pupils, but our own performance as well.

## II

But already someone is saying: "That is all very well; but how can we make our church schools into schools of life, and how can we get teachers who will teach life?" Teaching for life is admittedly an ideal. But it is not an ideal that fails to connect with the processes involved in our work. It is both what needs to be done—what must be done—and what is, here and there, sometimes stumblingly but sometimes with skill, being done.

If we are to teach life we will need, first, to be able to make a unified approach to the task. A program of this kind can be developed only through the thinking and experience of many workers. It requires a place where these can be brought together; an agency of research and promotion where the needs of all age groups can be considered and the broad outlines of an inclusive program can be planned. Such a body

we now have. The International Council of Religious Education makes it possible for over forty religious bodies to work together at this task. And in these groups will be found more than four-fifths of the total Sunday school memberships of all Protestant churches in the United States. The cooperative work being done through this body has already produced not a little of the basic matter needed in developing a program for the teaching of life.

In our own brotherhood, also, a more unified approach to our teaching work is now being made. This has become possible through the setting up of the new Curriculum Committee. Our workers now face the task with singleness of aim. They seek to develop an inclusive program which has as its goal full-rounded Christian character.

TEACHING for life needs a curriculum that is built upon the principle that it is life that is to be taught. In this direction a most significant beginning has been made. The new elementary lesson courses are of this sort. They avoid the common error of interpreting the situations of life too narrowly. They wisely include courses on the Bible and on the life and teachings of Jesus. But they begin frankly with the experience of the learners. They confront the teacher with the child's problems. They are rich in content and in suggestions of things for the pupils to do. And they give definite objectives in terms of changes of a Christian sort to be wrought in pupil character and life. They are not so much lesson materials in the traditional sense; they are, rather, program guides for those who, in their teaching, think not only of what they teach, but of whom.

A third requirement, if we are to teach life, is a well-equipped leadership. Teachers of life cannot learn by rote what they teach. They need both to know facts and to understand principles. They will often have to exercise initiative and to be resourceful. Their equipment must include both devotion to the task and skill in the performance of it.

It does not need to be argued that teachers of this sort are all too few. Yet in a very large number of our churches, some of them at least will be found. And the new leadership training program gives promise of developing many more. The training curriculum is now reasonably adequate, and to its higher standards of work an encouraging response has been made. Until four years ago, the average of training credits issued each year was less than five thousand. The figure for the past four years is greater than thirteen thousand. This is concrete evidence of a desire to grow on the part of an increasing number of those earnest servants of Christ who are the teachers in the schools of the church.





# Pertinent Paragraphs from Convention Speeches

"WE ARE not using a tithe of the power within the church which is available, nor scarcely any of that which is without. We are not securing a tithe of the money which could and should be raised and expended in Kingdom establishment, this despite the fact that all departments of work are grievously hampered by lack of funds. We are not winning a tithe of those who might be won for Christ and his church.

"We shall not, dare not, continue in such sin! We must, please God, arouse, enlist, train and direct the church in victorious advance. God's purpose is unchanged. His plan has been revealed. His power is undiminished. In the book of destiny it is written, 'He shall reign!'"

—PRESIDENT L. D. ANDERSON on *Counting the Cost*.

"Youth must carry the burden of coping with the problems of the new frontier. Adults can never do it. Youth must furnish the initiative, individualism, energy and novelty of thought required. I believe in youth. I have lived with them in the classroom for many years. I know them through and through, and on the basis of this knowledge, I am willing to trust the future in their hands."

—E. E. SNODDY on *Disciples on New Frontiers*.

"Materialism does this to man—it puts wealth in its multitude of forms, its consequent political favoritism and protection, with the resultant selfish nationalism, at the center of man's interest. It transfers man's interest in man to things—things outside of and beyond human hearts and lives. Materialism is insidious because it so easily destroys our sense of

proportion. It puts the tinsel, inferior things around the altar of life, and asks that man sacrifice himself on that altar to gain them. Things have become an end in themselves—the goal of too many lives.

"Missions puts man, his life, his hopes, fears, ambitions, aspirations, all that he is or may ever in the likeness of God become, at the center of human interest. It is an active, creative belief that man can and should climb the very altar stairs of his possibilities until he reaches the feet of God."

—J. B. ROBERTSON on *Missions, an Antidote to Materialism*.

"The church needs nothing so

much as to be charged and lighted up. In the face of her colossal task, a timid, temporizing church is doomed. The message of the modern minister must be calculated to lift the morale of the church to the burning point and to set in motion a program undergirded by dynamic spiritual power. In so doing, let him remember the admonition of Ian MacLaren, 'If you want to set me on fire, you must be on fire yourself.'"

—E. MELVYN THOMPSON on *The Minister and His Message*.

"A steward is one to whom something has been committed and from whom is expected an accounting. To all men have been committed life powers and possessions and, in so far, we are all stewards, of whom the Lord will exact an accounting. But especially are Christians stewards for, 'Ye are not your own. Ye have been bought with a price.'"

"To the Disciples, this is a tender topic. Possibly because of the twenty-five leading religious bodies of America, we stand second in giving but be it said in shame, second from the bottom. Possibly because we are beginning to realize that our faithlessness in this is the chief cause of the impotence of the local church and the lagging of our missionary and benevolent enterprises. The whole program and progress of the church awaits faithfulness in stewardship!"

—CHARLES R. OAKLEY on *Faithfulness in Stewardship*.

"Brotherhood came through Christ. He was born in a world of slaves. There was no unemployment problem. Man was only valued for his daily toil, given a crust and a bundle of straw at evening. From slavery to brotherhood might well be the sign over the door of Christ's church. Today men are free where the Christ is free and slaves where he is bound.

"No hand save his has thrust aside the curtain and revealed the hills of God and the valleys of peace that lie beyond life's daring. Impelled by him, we have gone to the Christless nations. Small groups have been gathered and taught, and are now needing the further leadership of our lives. The motives that sent us out must hold our devotion to the task until they are taught all things whatsoever he commanded, and he will be with us to the end, who keep watch with him."

—HARVEY BAKER SMITH on *Meeting God's Ultimatum*.



Talking Over the Holy Land

J. B. Robertson, one of the convention speakers and pastor at Mexico, Missouri, talks with W. E. Rothenburger, pastor of Third Church, Indianapolis, about days each have spent in the Holy Land



Headlines and Headliners

There are no wrecks to be feared when Mr. and Mrs. Virgil Brock of Indianapolis, song leader and pianist, respectively, of the convention, take charge of the situation



"We have curtailed and adjusted some of our work? Yes, but we have not yet cut off any single race! We are still preaching in six languages and reaching every race represented in the United States—Slovak, Italian, Hungarian, Russian, Ukrainian, German, French, Mexican, Japanese, Chinese, Indian and Negro.

"In church erection, we are still building churches and more people are consulting our advisory architect than ever before. In benevolence, we are helping more children and widows and aged than ever. In missionary education, we have better courses, more carefully prepared and more in demand than ever before.

"Which would you rather talk about—the loss in dollars or the gain in baptisms? Sufficient enthusiasm over the baptisms might make the dollars come in faster!"

—MRS. ROY RUTHERFORD on *In Judea*.

"We have given many reasons why we have driven our leaders to retrench. We say—the multiplicity of modern demands; building debts at home; the depression, etc. But for most of us these are not reasons; they are excuses. The real reason is not found in these extraneous matters. It is an inner reason. We have simply refused to keep "first things first." We have allowed "things" to get in the saddle. Progress is, for our age, very largely determined by material increase or by scientific discoveries and inventions. Bigness is a matter of material measurement. The new generation has as its first challenge the task of tearing that idea out of the heart of civilization."

—RHODES THOMPSON on *Missions in the Local Church*.

"We have no way of knowing exactly how many churches of the brotherhood are children of the state societies, but we are safe in saying fully one-half of them owe their existence directly to the home missionary vision of the state societies. Many others have received aid that have enabled them to carry on. Money and effort invested in home or state missions return a large dividend."

—J. A. DILLINGER on *Our Debt to State Missions*.

"I believe that the Christian college, in spite of its faults, is our best American institution. I am frequently asked, 'Is the college a safe place for our American youth?' I don't know that it is. The only really safe place for young men, or old, is the grave. But a college is a good place to grow, and growth implies danger since it means the possibility of growing worse as well as better. Perhaps one of the most difficult things in our American life is to be moral and yet not be narrow-minded. It is this that our college graduates achieve."

—E. M. WARTS on *The Disciples and Higher Education*.

"There is no need for panic or pessimism. Our world might be pleasure-loving and indifferent but 2,000 years of Christianity have left their mark. No one will doubt, in view of the long standing wrongs that remain to be redressed and great historic events which have shortly to be abolished, that we have need of Christian statesmen of the highest caliber. But let us not make the mistake of expecting too much from an improvement in the social order or in our international relations, much as these are to be desired. I am convinced that we make a profound mistake when we seek to identify the Kingdom of

God with improved social conditions or any other panacea invented for the external benefit of mankind."

—WILLIAM MANDER on *Greetings from Great Britain*.

"Faith must be concerned about vital issues if it is to create unity. The organization is not the important thing. Nor is creedal agreement the prime consideration. Hear Him, whose disciples we are. One of his friends tried to prove his loyalty by excluding from Christ's fellowship one who did not share his total religious experience. Said he to Jesus, 'I found a fellow working miracles in your name and I forbade him because he was not with us.' To him the spirit of Christianity was exclusive. But Jesus said, 'Forbid him not; he that is not against me is for me.'

"The Disciples have long been saying, 'Strip the church of all accretions of paganism and sectarianism. Reduce the requirements of faith to the few essentials.' Our ideals have been better than our preaching or our practice. We need to remember a few facts. One is that, given the few great fundamentals of the New Testament, these must be put to work in a civilization and under conditions farther removed from Paul's time than the East is from the West. Principles are timeless but the manner of working is subject to change. Christianity is a religion of principles—not of forms."

—RAY E. HUNT on *Some Paths to Unity*.

"There have been eras in human history when an envisioned Christian ministry has changed the soul of whole nations. Can it save civilization today? I do not mean its forms, but its substance. We are busy about many things; tinkering with legislation; patching up social customs; guarding second-hand opinions; demanding certain interpretations of truth. But are we dynamic revealers of the real eternal truth that can pass through a hundred forms and not spend itself? Modern civilization needs God. Workers need inspiration, unemployed need comfort and practical encouragement. If we ministers do not have jobs for them do we have that spiritual renewal which sometimes is worth more than bread? Take the soul out of a civilization or a cultured era and it is powerless. Our modern civilization has achieved too much and has inherited too much to lose its way. Should not our

Christian pulpit turn away from denunciation to conciliation and constructive comradeship with the scientists, engineers, architects, teachers, statesmen, economists who are struggling with the facts of a complex life?"

—FRED B. FISHER on *The Ministry*.

"Morally I would not say that this is a new age. It is a pagan age. Such an age as has always preceded the break-up of great civilizations.

"Therefore for the first time in the history of civilization the actual existence of God and the actual standards of right and wrong have been called into question by a sufficiently large and intelligent group as to constitute this the major problem of religion.

"Religion has often had to defend its dogmas and tenets. But this is the first time it has had to defend the God Idea.

"There is one word my generation really wants to speak. But they are both afraid and ashamed to speak it—that word is 'God.' The world is ready for great prophetic preaching."

—LEE SADLER on *Evangelism in the New Day*.



Happy Days Are Here Again!

Leon Myers, who has asked many questions about the Pension Fund, laughs it off with Abe Cory, its director



# Hold The Line!

## A Summons from the President of the United Christian Missionary Society

By STEPHEN J. COREY

OUR brotherhood has made the United Christian Missionary Society responsible for a great heritage. The missionary and benevolent gifts of our people from the beginning to the old boards and the United Society which succeeded them, have been more than \$61,000,000. Over half that amount has been given since the organization of the United Society, eleven years ago. These gifts have made possible the preaching of the gospel and other vital phases of kingdom enterprise in wide areas of America and in eleven strategic mission fields abroad. Today the sun never sets on our groups of believers around the world. Through this missionary effort thousands of churches have been established in America, thousands of buildings made possible for their worship, tens of thousands of orphans and other needy ones tenderly cared for, scores of thousands trained throughout the world in Christian education, and many millions given healing by Christian doctors. In sixteen languages the gospel is being preached and the principles we love are being proclaimed across this great world. As a token of what is happening in this work in these difficult days, when many of the foreign fields are in deep distress, these distant outposts report 7,148 baptisms this last year, the largest ingathering in the history of our missions. The receipts on these fields were \$383,000, an increase over the year before of \$9,500.

It is about this great cause, born out of the sacrifice and love of the years, concerning which I bring you the summons to *hold the line*. These are days when the missionary enterprise of all religious bodies is suffering greatly. This does not console us, but makes the situation all the more serious. Business has suffered far more than the missionary giving these days, but we dare not let that make us complacent.

Last year at the end of 1930, the receipts of the United Society had fallen and the deficit increased to \$712,000. It was the judgment of the executive committee, the Board of Managers and the convention at Washington, that the work should not be cut, but that through extra effort and self-denial the offerings should be restored and the work held. This message was carried to our people through the One Day Conventions and in all possible ways. The outcome of the year you all know. The adverse tides were too much for our people. Instead of restoring our giving there was another loss of nearly \$100,000 and the deficit mounted to \$829,000. Self-denial gifts yielded \$52,000 directly, besides the aid they gave in the regular offerings. While there were churches and individuals who entered into the self-denial plan with enthusiasm, this spiritual discipline was only shared by a few. The general situation had its effect upon every mission board in America. We know that we are abundantly able, even in hard times, to keep our very moderate missionary program from retrogression, if we have the

spirit and the will to do so. Perhaps our greatest need is a call to earnest prayer for genuine conversion on the question of our Christian stewardship.

Following the close of the missionary year this summer, your executive committee and officers faced the new and more drastic emergency with anxious hearts. The danger to the work had been placed frankly before our people through nine months of effort, and the response had been inadequate. While a host of churches, individuals and organizations had responded nobly, under great difficulties, yet the churches at large, had through decreased giving unconsciously, but actually, voted to seriously retrench. There was nothing else left to do. The burden of debt is too heavy to carry, and in these times we cannot undertake to raise it. The executive committee voted at its July meeting to reduce the appropriation for the work \$175,000 by next June 30, and thus attempt to balance the budget and arrest the climbing deficit. Following this, a special meeting of the national commission on budgets and promotional relationships was called to consider the deficit of the society, and action was taken that we postpone any movement to raise the deficit until January 1, 1933. This in the light of the difficult financial situation in the country and other problems which we face. This action was also taken with the understanding that the field should be kept clear for such an effort to be undertaken early in 1933. Following these actions the officers of the society gave themselves for weeks to the difficult task of working out the schedule of readjustments. Almost every step involved life, personality, sacred relationships and property, somewhere throughout the world. One only needs to mention by way of illustration the withdrawal of support from seventy home mission centers; the keeping home from distant fields of noble missionaries, who had spent many years in the work, and the plan to withdraw the missionaries from Tibet, the beloved.

The following principles and compulsions have been followed in the adjustments which have been made:

1. Principles growing out of the survey of all our work.
  - a) Concentration of effort and shortening of the lines, so that administration may be simplified and better work accomplished with the funds in hand.
  - b) Careful consideration of changing world conditions and the bearing of such upon work at home and abroad.
  - c) Holding the lines in favored fields where our responsibility is unique.
  - b) Pressing toward self-support and self-guidance, both at home and abroad. (No field is ready as yet for the withdrawal of missionaries, but the emergency forces us to speed up this process.)
2. Necessities growing out of the present financial restrictions.



A Pair of Executives

W. R. Warren, executive vice-president of the Pension Fund, and Stephen J. Corey, president of the United Society



- a) The need of making immediate savings in order to carry the load of debt and protect the society's credit.
- b) Adjustments and most vigorous economies in connection with headquarters. This is illustrated in the reduction of salaries, correlation of departments, diminishing of staff and doubling up in responsibilities.
- c) Guarding as far as possible special relationships with other groups.
- d) Necessity of rapidly speeding up local support for benevolent homes.

While a retreat, if it may be called such, can hardly be considered as statesmanlike, yet when driven to such action an army can often fall back without disintegration and can so shorten its lines and stabilize its forces that its position for future advance is not greatly jeopardized when reinforcements come to it. This will be our missionary position after the readjustments are made. However, if we do not hold our consolidated line, but begin another retreat, then disaster approaches. The future of this missionary enterprise depends—and let me repeat for emphasis—the future of this missionary enterprise depends on whether what we are passing through is to us challenge or complacency. If it is the former, it will drive us to our knees, and to our God, and to ultimate victory. If it is the latter, it will drive us to our heels, and in a measure to rout. It is impossible to think of our people having once undertaken a great spiritual task to abandon it. An interpretation of what has occurred is strikingly set forth as follows in a recent issue of the *Christian Courier*, of Texas:

"Such drastic retrenchment has certainly been delayed long enough.

"1. It has not been done hastily or without giving the brotherhood full opportunity to avoid it.

"2. The decision has been made by the brotherhood through its limitation of support; the executive committee is only meeting the conditions, as the brotherhood has made them.

"3. All missionary boards are passing through similar experiences—not to mention universal readjustments.

"4. Considering the whole enterprise of missions through the centuries, these changes are mere details. They do not affect the validity of the missionary enterprise.

5. In proportion, the retrenchment amount is small. The program is still immense and far reaching. The demand for our support is not lessened, but enlarged."

David Lloyd George recently said of the British crisis: "If the nation remains steady and united, we shall pull through all right. Our resources are quite adequate to meet the situation." We are in a similar position in our missionary crisis—our resources, if we make them available, are quite adequate to meet the situation. But like the British, we have got to take our position seriously. Unless we take ourselves in hand for Christ and make our adequate resources available in this critical time, we are courting possible missionary defeat. Such a retreat is unthinkable for our people. It would be more than a major disaster in our history. If we should make it, we could never again with any sincere emotion sing, "Faith of our fathers, living still, in spite of dungeon, fire and sword, O how our hearts beat high with joy, when'er we hear that glorious word." It is a great and challenging enterprise stretching across this world of ours. Our people are bound to keep faith with their sacred investment of life and money.

You naturally ask about our heavy debt. We must be perfectly frank. The executive

committee has kept nothing back with regard to the position of the society. The case has been laid plainly before the people. The society has been able to carry the load of debt, and is now able to carry it; but the load must not be increased. A further decrease in receipts will mean an inevitable and immediate

additional adjustment and hurt to the work, and possibly an appeal to the brotherhood to raise the deficit at once. If the curve of missionary giving continues downward our position will sooner or later become impossible. These are anxious days everywhere with regard to finance. Banks are cautious. They demand convertible securities for loans. We have many millions of dollars' worth of buildings throughout the world, but they are in mission properties and churches and schools and benevolent homes. We have three churches in our brotherhood with combined debts greater than that of the United Society. We do not hesitate to mortgage our churches for debts, but our mission properties must not be so mortgaged. We must carry our deficit on the good name of the society.

The society has a strong finance committee which is giving many hours to the situation. We have a treasurer who is watchful and tireless. We sit down for hours with our bankers and go over our very intimate problems. They talk to us about this great people of ours and how they look upon their obligations. It means much to them that our Men and Millions Movement was a success, and that we were the first people in America to pay off our underwritings when the inter-church movement failed years ago. It means much to them that our Pension Fund has realized more than three million dollars in these hard times. They know

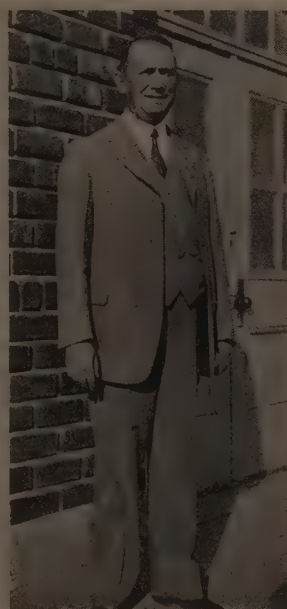
that we are reducing our work \$175,000 by next June and strenuously endeavoring to balance our budget. They ask us how the missionary receipts are coming in. The fact that while banks and financial institutions have fallen on every hand and our missionary income has held to 93 2/10 of last year, interests them. What they are interested in is not only the solvency of this society, but the solvency of our people! These bankers know that we are planning to go out and wipe out this deficit in 1933. A clear field for that is a part of our understanding in borrowing. They are interested in the fact that neither the United Society nor any of the boards affiliated with it have ever defaulted a cent of interest, or failed to pay a single annuitant when his allowance was due, or ever held up a missionary's salary for a single week.

The United Society is an institution of honor, and our debt is a debt of honor. The good name the society bears and that our people bear, make our borrowing arrangements with the banks possible in these difficult days. J. Pierpont Morgan said before an investigating committee in Congress not long ago when asked what securities were best, "Gentlemen, we loan money on character." All of this only adds to our obligation to hold to the road and keep straight ahead in these difficult days. President Hoover has asked the ex-soldiers to follow the "path of service," in the face of our national deficit. We cannot do less as Christians in the face of our missionary debt of honor. We all need to pledge ourselves to see to it that not one cent of burden be added to that which our society is carrying, but that we lift the burden, ease the load and make unnecessary further retrenchment. Anything else is spiritual heresy. How can we pray the Father to thrust forth reapers into

(Continued on page 45.)



**An Outstanding Speaker**  
Dr. Fred B. Fisher, former Bishop of India of the Methodist Episcopal Church and now pastor at Ann Arbor, Michigan, whose address on "The Ministry" thrilled the convention



**The New Chairman**  
Joel Lee Jones, pastor at Bedford, Indiana, who was elected chairman of the Board of Managers of the United Christian Missionary Society



# What Are Young People Thinking About Prohibition?

By JAMES A. CRAIN

IT WAS a determination to seek light on this question that sent me out on an eight weeks' tour of young peoples' conferences during the past summer. The tour began on June 1 and ended on August 15. In all, seven conferences were visited, a week being spent with each, except one which lasted twelve days. The groups were widely scattered geographically and even more widely varied as to social and cultural background. For instance, my first conference was with a fine group of Negro young people at Jarvis Institute at Hawkins, Texas. Here we had a group of older young people, with a few college graduates and teachers among them, and one or two who have had postgraduate work in Northern schools. At Southern Christian Institute, Edwards, Mississippi, I encountered a much younger group, representing a totally different type of Negro mind. A group of college and university young people from the churches of St. Louis and Kansas City and surrounding communities gave an insight into the thinking of the young people of our better class city churches in the Middle West. A week spent with Georgia young people on the campus of an historic old Southern college, and another week with a splendid Kentucky high school group gave a glimpse into the attitude of the young people of the Old South. Twelve days were spent with the Phillips Older Young Peoples Conference at Enid, Oklahoma, where students from Phillips, Drake, University of Oklahoma, and several junior and state teachers' colleges were represented in the student body. The final week, spent at Keuka College, Keuka Park, N. Y., brought together 154 young people from New York, New Jersey and Pennsylvania. In all, about one thousand young people attended the classes and took part in the forum discussions.

It must be recognized that this is entirely too limited an experience upon which to make positive generalizations. There are perhaps thirty million individuals in the United States who would classify under the term "young people." Also let it be understood that these were young people from church homes and young people who because of leadership and ability were selected by their churches and sent to the conferences. In these respects they were a select group whose mental and spiritual I. Q. was considerably above the average. And yet they came from homes of the ordinary middle class, with a few exceptions. In general they were typical of their respective

groups. In their high schools and colleges they probably rank about average in ideals and ability. In general, it may be said that they constituted a cross section of the average American young people, with the single exception of their church relationship, which was considerably above the average. It was from association with groups such as those described that the following deductions are drawn:

First of all, no one can escape the conviction that young people are interested in prohibition. Without exception, in the conferences visited the prohibition discussion groups, whether conducted at the regular "quest" hour or at the vesper services, were the "hot spots" of the conference. At meals, in classes, at free periods, even on the athletic field, the prohibition discussion went on. Some were wet and some were dry. But wet or dry, prohibition provoked discussion and tied itself into the realities of life for them.

SECOND, one was amazed to discover how little they actually knew about this problem and how little they comprehended the tremendous sacrifices their fathers and mothers made to drive the liquor traffic out of legalized existence. Only a few had ever seen a saloon. Many of them had accepted uncritically the propaganda of wet newspapers, magazines and movies. A fine young girl in Missouri arose in her seat and with a voice quivering with suppressed anger, demanded, "Are you trying to tell us that what we have now is better than the saloon system?" When assured that that was exactly what we were trying to say she dropped into her seat as though completely astounded. One wonders what parents, pastors, Sunday school teachers, and young people's leaders in the local churches have been doing that these young people—the church's best—should know so little about a problem that so vitally affects the future of society. Is it possible that neither our homes, our preaching, our church schools, or our young people's societies are linking their teaching to the problems of today? Still greater cause for concern is the fact that in a few conferences where the groups were divided for discussion the adult advisers found themselves unable to answer questions and arguments propounded by their students. In some instances pastors who are normally well-informed simply had to throw up their hands and admit their inability to meet the situation. Twenty years ago every preacher was informed on the liquor question. The present situation demands something more from the pulpit than an attitude of



"benevolent neutrality." It demands fighting courage directed by an informed intelligence.

Third, young people are bitterly opposed to liquor. Wherever opposition to prohibition was found, it was generally based on what the individual had experienced or observed in the operation of the prohibition law. Opposition to prohibition does not mean friendship for liquor. A young man in Georgia was bitter because of what he had seen at football games in Savannah, while a young lady had been disgusted by conditions observed in Atlanta. Young people who live in great cities are puzzled to understand how the law can be a good law when they see speakeasies all about them. They do not want the saloon back. They do want the flood of liquor stopped. They want the speakeasies and the rumrunners put out of business. Not many young people are drinking—at least if the experience and observation of these groups can be trusted. But the few that are drinking are bringing the law into disrepute in the minds of their friends who have no background of experience under the saloon with which to contrast present conditions.

Fourth, they know almost nothing of the actual accomplishments of prohibition. They have accepted without evidence the wet assertion that more liquor is drunk now than before, that more young people are drinking now than formerly, that prohibition was "put over" by fanatics, and all the other stock arguments of the wets. They are astonished when shown that the American people were drinking 22.43 gallons per capita in 1911-1915, in spite of the vast dry areas. They are amazed by statistics showing increases in savings, building and loan association assets, home building, life insurance, the sale of milk, the lowering of the death rate from alcoholism, cirrhosis of the liver, alcoholic insanity, the closing of 90 "Neal Cures" and 38 out of 50 "Keeley Cures" for habitual drunkenness, the statements of social workers like Jane Addams, Commander Evangeline Booth, Martha Bensley Bruere, of doctors, merchants, manufacturers, bankers, college presidents and deans of men—in short, the tremendous mass of testimony of the actual accomplishments of prohibition is to them a new world of fact into which they have never hitherto had a peep. Who is to blame for this state of affairs? Let the home, the church, and the school answer that question!

The curve of transformation of interest, in general, began with indifference or boredom, rising to opposition and resentment when their accepted ideas were challenged and disproved; but as soon as they recognized that the uncritical assumptions which they had accepted from unverified and unreliable sources were being destroyed by unassailable facts they became teachable and by the close of the conference had arisen to renewed support of and enthusiasm for prohibition.

The present situation among young people constitutes a challenge to the entire educational resources

of the church. The International Council of Religious Education, the Y. M. C. A., and state councils of religious education are planning a series of 1,800 conferences throughout the United States with youth leaders, beginning October 15 and ending November 15. Regional week-end conferences will be held in upward of two hundred cities and conferences of one or more sessions in smaller communities. In these groups youth and youth leaders will face the crucial issues themselves and then take back new plans to the groups which they represent. A mighty army of young people will shortly be on the march to support national prohibition!

## Steamship Selected for World Convention

THE White Star Line (International Mercantile Marine Company) has been chosen as the official steamship line for use in attendance upon the Second World Convention of Churches of Christ, to be held in Leicester, England, in August, 1935. The World Convention party will sail from New York on the new and modernly equipped motor vessel S.S. "Britannic." Delegates will go as an organized party on the "Britannic" and will have the privilege of returning on any vessel of the White Star Line, Red Star Line or Atlantic Transport Line, all of which steamship lines are operated by the International Mercantile Marine Company.

While the rates which will actually apply on this movement cannot now be definitely named, it is believed that the rates applying in 1935 will be as low, if not lower than the present rates applying for accommodations on the "Britannic" which are as follows:

Tourist, \$204.50 for the round trip.

Third class, \$140.00 for the round trip.

Cabin (for those desiring more expensive accommodations), minimum rate \$156.75 going (out of season), and \$165.00 returning (in season), total for the round trip—\$321.75.

Registrations (notice of your present intention to make this trip) are being accepted now. Address H. B. Holloway, transportation secretary, 222 Downey Avenue, Indianapolis, Indiana. It is not too early to plan for this wonderful trip, a trip of a lifetime, one that you will look forward to until 1935 with delightful anticipation, and a trip that after it is made will live long in the memory of each delegate. Official post-convention tours through England, Scotland, Ireland, Wales, and to the Continent, will be arranged by the World Convention Committee.

The White Star Line assures us that every possible courtesy will be extended to Disciples of Christ as they make this pilgrimage to England.





"Nora E. Darnall has been writing on the hearts of our children"

"IF YOU would write your words in a book; if you would cut them on the lead with stylet of iron; if you would drive them with chisel and mallet into the rock; if you would send them down the ages, and centuries and millenniums, aye, into eternity, write upon the heart of a little child."

For ten years Nora E. Darnall has been writing on the hearts of our children, strengthening their characters with stories of heroism, loyalty, faithfulness to duty, and love for truth. Who can measure the results of such service?

Miss Darnall was reared in a Christian home where those who were engaged in Christian work were frequent guests. Mr. and Mrs. W. O. Darnall were devoted to their church and to all its interests at home and abroad. Mrs. Darnall served on the state board of Indiana for many years. She was also a resident member of the national board of the Christian Woman's Board of Missions. On this foundation of Christian culture and service Miss Darnall's interest in the church developed. As she came to young womanhood she felt the urge to share with others the opportunities to know our work and workers which her home had so richly provided. A teacher in the public schools by profession, she found time also for the Sunday school and Mission Band. For some years she served as state secretary of boys' and girls' work in Indiana, and in 1921 was called to the national office.

# Nora E. Darnall

## An Appreciation

By ALDA R. TEACHOUT

As national superintendent of boys' and girls' work, one of Miss Darnall's major duties has been the editing of *King's Builders*, a monthly magazine of pictures, stories and program helps for boys and girls. The December issue will complete the forty-second volume of this attractive magazine, which many grown-ups of today remember as a vital part of their childhood. As editor, Miss Darnall has been ever faithful to the traditions of the fine women who preceded her in the task.

With the discontinuance of the *King's Builders*, made necessary by the readjustments being made by the United Society, Miss Darnall is closing her work at headquarters. We trust the path she enters will not take her far from the friends she leaves behind and that her Christian influence may continue to bless and motivate the lives of many children. Miss Darnall's best friends say her retiring disposition keeps many from knowing her real worth. She is wise in counsel; though slow to take initiative, and given a responsibility is one who can be counted on. Many know of quiet, kindly deeds which met needs unseen by others. If it is true that, as one of our beautiful songs says:

With deeds of love and mercy  
The heavenly kingdom comes

she has done more than most of us to bring in the kingdom.

During her ten years with the national work, Miss Darnall has been responsible for the Junior Christian Endeavorers, Mission Bands and Junior congregations, promoting and encouraging their development, preparing their programs and answering the correspondence from leaders of children.

At a recent meeting of the division of education of the United Society, Miss Darnall was made an honorary member of the division staff and consented to continue to serve on the various committees for children's work where her counsel has been so helpful in the past.



# Cynthia Pearl Maus

## An Appreciation

By ROY G. ROSS

FOR twenty years Cynthia Pearl Maus has been associated with the educational life of our churches, seventeen of these years having been spent with our national work of religious education. During these twenty years she observed and has been a party to all the major advances of this work.

Within these two decades have come the graded church school, the vacation church school, the week day church school, Standard Leadership Training, Young People's Summer Conferences, and all the other numerous contributions to a more adequate program of religious training for childhood and youth.

The most widely recognized service of Miss Maus has been her leadership among the young people of our churches. Here she has been a faithful counselor and friend. She has inspired untold thousands to adventure in the Christian life. She has entered into their lives and tried to understand them. She has defended youth before the bar of criticism. She has led in many enterprises for their development.

No movement among the young people of our communion during the decade has contributed so largely to the revitalizing of their church relationship as has the Young People's Summer Conference movement. This movement was initiated in 1920 under Miss Maus's direction.

While serving largely in the capacity of a youth leader, let us not overlook a broader service which Miss Maus has rendered to the cause of religious education. During the years when this movement which sought to restore the teaching function of the church to a place of respect in our organized life was making its first bid for recognition and support, Miss Maus was one of its foremost apologists.

Another major contribution has been in the field of literature. During the past twenty years Miss Maus has written three textbooks dealing with the education of youth: *Youth and the Church*, *Youth Organized for Religious Education* (translated into Spanish in 1929) and *Teaching Youth of the Church*.

No one can fully appreciate a life so rich in thought, emotion and service activity who has not known Miss



For twenty years of unusual leadership and unselfish service, the brotherhood honors Cynthia Pearl Maus

Maus as a colleague and yokefellow. Miss Maus is a woman of strong convictions, whom all respect for earnestness and consecration, even when they disagree; one who contends vigorously but respects those who differ if they believe in their ideas sufficiently to press them also vigorously; one whose heart ever goes out to those in need but blankets her finer perceptions in a brusqueness which often misleads those who observe superficially; one who can take the limelight with distinction though never desirous of doing so at the expense of others; one who with all her strength is willing to decrease that others may so increase as to "carry on."

During the coming years Miss Maus will make her contribution through special short-term periods of intensive service with local churches. To this service she brings the heritage of her years of study and leadership. The nature of this enterprise is explained elsewhere in this number of *WORLD CALL*. The department delights to continue her name in an honorary capacity on its staff roll.

Though Miss Maus was, by virtue of her years of untiring service and quality of leadership, entitled to first consideration in the recent adjustments of the United Christian Missionary Society, yet she of her own volition suggested the change of relationship which enables others to continue the worthy work which she so ably helped to establish.



# How Far We Have Come

## The Progress of the Pension Fund as Related at the Wichita Convention

By BERT WILSON

**A**T THE Washington Convention, only one short year ago, the actual realization of Pensions for the ministry was only a prospect; it was a prayer, a hope, a petition. It was a projection of faith. It was a great adventure for God.

At Wichita today, we give thanks to our Heavenly Father for achievement and realization that can be measured, not by the calendar of time, but by the hourglass of Eternity.

### Dues Paid by Ministers and Churches

At Washington in October, 1930, no minister had paid one dollar of dues into the new Pension Plan.

In October, 1931, 2,200 ministers are making their monthly payments of the 2½ per cent.

At Washington no church or organization in the entire brotherhood had made the 8 per cent payments on its minister's salary.

At Wichita, 2,083 churches and organizations are making their regular payments of 8 per cent.

At Washington, not one dollar of ministers' and churches' payments was in the treasury of the new Pension Plan.

At Wichita there is \$242,000 cash reserves in this Fund.

### Benefits and Pensions From Dues Paid

At Washington no minister's widow among Disciples of Christ in 121 years had ever received a dollar in Pension Fund death benefits.

By Wichita the widows or families of seven ministers who had died had received checks for the full death benefits according to the Plan.

In October, 1930, no widow had ever received the widow's pension under the Pension Plan.

In October, 1931, six widows are receiving their pension checks each month with the guarantee, backed up by \$242,000 cash reserves, that these pensions will continue as long as they live.

Then, no minister's orphan was receiving the \$100 orphan's pension.

Now, six orphans of the seven deceased ministers are regularly receiving their checks which will continue to them until 18 years of age.

### The \$8,000,000 Prior Service Fund

At Washington, no subscription had been received on the Prior Service Fund.

At Wichita, 1,285 churches have participated in the

canvass resulting in more than 24,000 individually signed pledge cards.

At Washington, to many people, the \$8,000,000 was a staggering sum, impossible of attainment.

At Wichita, there are reported resources of \$3,157,313 to count on the \$8,000,000.

In October, 1930, no special personal gifts had been made.

In October, 1931, pledges are on file ranging from \$1,000 to \$100,000.

### Age Pensions and Ministerial Relief Paid

In October, 1930, no age pensions were available under the Plan.

In October, 1931, age pensions on the 42 per cent basis are available to all ministers of 65 or over, who have qualified under the Plan.

At Washington, no minister had retired under the Pension Plan.

At Wichita 26 ministers with an average age of 70 years, have retired on the 42 per cent basis.

In Washington, 1930, the Ministerial Relief budget was being carried by the United Christian Missionary Society.

In Wichita, 1931, the entire budget for Ministerial Relief, nearly \$10,000 per month, to 420 veterans, is being carried by the Pension Fund, and since January 1 paid out of receipts on the \$8,000,000.

### A Dream Coming True

Washington, 1930, a prospect. A vision still before us. A dream not yet come true.

Wichita, 1931, substantial realization. The dream coming true. Protection benefits a reality. Death benefits in the form of tangible, bankable checks. Retirement pensions, while modest, a partial payment on hope deferred.

At Washington, a campaign inaugurated; energy and forces being expended on a campaign organization and goals.

At Wichita, a partial success already achieved, which is the prophecy of complete victory. A permanent growing organization, committed to the completion of the task, with the unwavering conviction that all the churches will have full participation in the Plan.

For the minister the sky is being lifted. From his family the ghost of fear has departed. For the church a freed ministry and a new leadership are on the way.

# These Coaching Conferences

## The New Method of Making Religious Education Effective

By CHARLES DARSIE



Discussion group at the Fort Worth, Texas, coaching conference. Virgil Sly is leading.

STANDARD Leadership Training is developing a method of teaching that is surprisingly more effective than that of the ordinary Sunday school class. This method is developed under somewhat unfavorable teaching conditions. For instance, Standard Training undertakes to do a type of work similar to that done in Normal colleges, but no Normal college undertakes a one-week course. To complicate matters still more, the one-week training school develops an emotional situation that resembles a revival: To do a junior college type of work amid revival conditions is indeed an accomplishment. The fact that considerable success has been achieved reveals the possibilities of church school accomplishment.

While developing the new method of teaching, Standard Leadership Training was confronted with a demand on the part of local church workers that they be allowed to administer the work and recommend their students for Standard credit on the basis of the teacher's tests alone. This demand came with such insistence that it could not be denied. The training world therefore committed its program to local leaders with "power to act." This is called "the indigenous program of leadership training."

In order to deal effectively with this new situation the course-plan was devised. Each teacher, seeking the privilege of recommending his students for credit, was required to submit on an approved form blank his plan of teaching. This course-plan emphasized

two items, the changes which the teacher expected to effect in his class members and the procedure by which he hoped to realize his purposes. By the use of the course-plan for the accrediting of instructors the fact was uncovered that many well intentioned and well educated people are not ready without special preparation to do the type of teaching that Standard Leadership Training contemplates.

Coupled with the introduction of indigenous leadership training was such an expansion of training classes and schools that it was impossible for field workers in religious education to respond to all the calls made upon them.

In the meantime the curtailment of financial support and consequent reduction of professional field forces compelled the commitment of leadership training to local workers to a greater extent than ever. Unless these local workers could be prepared to do the work effectively there would have to be a relapse to more inefficient training. Confronted with this situation, the executives of Leadership Training have turned to the Coaching Conference as a method of preparing these local leaders for their work. It is supervised and promoted by the department of religious education of the United Society.

The Coaching Conference is not a substitute for Leadership Training. It is a new method of preparing Standard Leadership Training instructors for the task. It is not new in the sense that it is untried. Coaching Conferences have been used extensively by



missionary leaders, Y. M. C. A. and Y. W. C. A. leaders, athletic directors, commercial house executives, etc., for the development of skilled executives. Standard Leadership Training departments in various communions now turn to it in the present emergency with gratifying results.

Probably the greatest delusion under which local church leaders work is that "telling" is teaching. To tell students facts for which they have no personal use and which they do not weave into their experiences may educate the instructor; but it does not change the students. To be effective, truth must become an experience. Using the experiences of people to change their lives was a marked item in the teaching method of Jesus and must become an element in all effective religious teaching.

But "telling" instructors that the "telling method" is wrong will not get them to stop "telling." The instructor must himself have an experience of the divine method of teaching. Ability to use the teaching method of Jesus is gained by living with Jesus in a teaching situation such as he maintained during his earthly ministry. This is the idea of the Coaching Conference. A group of like-minded people spend their waking hours together in conference over the problem of developing Christian leadership; they work, eat together, pray and think themselves into an actual experience of effective Christian education.

Living experience is the divine method of teaching. Thus God revealed himself of old in divers times and ways through the prophets. Thus he more perfectly revealed himself in his Son. The disciples worked and talked with the Savior and were afterward commissioned to evangelize the world after the same method. God is in this method of experiencing divine truth. Education is teaching and this method of teaching is religion. To omit the method of Jesus is to miss the totality of the religious experience.

## Listening In On the World

A Review of Significant World Happenings  
from the Christian Point of View

By JAMES A. CRAIN

TWO military incidents occurring in widely separated parts of the world are likely to be of considerably more importance in history than their current news value indicates. The first is the "strike" of the sailors of the British fleet and the second is the occupation of Southern Manchuria by the Japanese army. The significance of the incidents is in the fact that in both cases the actions were coups against the government, organized and carried out for the purpose of hindering and embarrassing the civil administration and to further ends desired by the military.

The significant factor in both the Japanese and British incidents is the revelation that they make of how completely nations that depend upon force for security are at the mercy of the very forces they create for their own protection. With the promise of security there is the ever present possibility that these

forces will themselves become a menace to the nation. Rome built its empire by the use of its armies and in turn found itself ruled by the same armies. It was the revolt of the Russian army that touched off the revolution in 1916. The revolt of the German fleet compelled the High Command to ask for an armistice. Political leaders who talk of national security in terms of military forces would do well to re-read their history.

Throwing off all pretense of acquiescence to President Hoover's plea that wage levels be maintained, the larger industries of the country, led by United States Steel, have embarked on a policy of general wage reductions. In mid-September the United States Steel Company announced a 10 per cent cut in wages, effective October 1. This announcement was immediately followed by a similar announcement by Bethlehem Steel, American Smelting and Refining Company, the Utah Copper Company, and Jones & Laughlin Steel Company. General Motors has reduced salaries from 10 per cent to 20 per cent, but wages remain unaffected as yet. United States Rubber Company has made a 9 per cent reduction to be effected by adoption of a five-day week instead of cutting the hourly rate. The action of United States Steel and Bethlehem Steel alone affects the income of 275,000 men. When informed of the action of the industries President Hoover reiterated his plea that the American standard of living be not endangered. Just what this action on the part of Big Business forecasts nobody knows. Whether it means the repudiation of President Hoover by Big Business no one can say yet, but indications are not wanting that this action on the part of industrial leaders is the first step toward industrial conflicts of the first magnitude.

The wets have had much to say about the dries enforcing the will of a fanatical minority upon the country. Folk who live in glass houses should be particular about the direction in which they heave paving bricks. Compared to the Association Against the Prohibition Amendment the Anti-Saloon League and the W. C. T. U. are New England town meetings for democracy! The prohibition forces are divided into some thirty-odd organizations, each of which has its various state and provincial bodies to deal with, while the Association Against the Prohibition Amendment is governed by an oligarchy of about a dozen men, dominated by the three du Ponts, Pierre, Lamont and Irene, assisted by their ever-willing servant and copartner in General Motors, John Jacob Raskob. Other members of the "inside" group are ex-Senator James W. Wadsworth (thank God for the "ex"!), Henry S. Sabin, Eldredge Johnson, Charles R. Crane, William H. Stayton, Thomas W. Phillips, Jr., and a few lesser fry. Congressman Phillips finds no money for the support of his church's missionary enterprises, but willingly joins the du Ponts in providing the salary of \$25,000 a year for Henry H. Curran, president of the A. A. P. A., his individual contribution amounting to \$10,000 a year. It is this little group of rich men which is seeking to repeal the Eighteenth Amendment and legalize 4 per cent beer to be sold under a tax of "three cents a glass, to be paid by workingmen and others" in order to make possible the repeal of the individual and corporation income taxes. It was this program that New York bankers were backing when they called on the President a few weeks ago and urged that beer be legalized and taxed in order to prevent the raising of individual and corporation income taxes. How long before the people of this country, 82 per cent of whom pay no income taxes whatever, awake to the realization that the less than one-third of 1 per cent of the wealthy, who pay 97 per cent of all the income taxes, are trying to shift their loads onto the backs of the poor, the weak and the defenseless! How long before organized labor will awake to the realization that organized wealth is attempting to save itself from its just share of governmental expense by appealing to the appetite of the workers! The present program of the Association Against the Prohibition Amendment is nothing less than a gigantic conspiracy of the moneyed interests of the East to escape paying a fair and just share of the nation's expenses and using liquor as a cloak for their nefarious dealings. These facts are of record and can be proved from documents of both the House and the Senate.

# Don't Cheat!

## A Word to Religion-Shy Parents

By MARIAN CASTLE

IT SEEMS to me that an amazing number of modern mothers are cheats; that they are grossly deceiving their own children, through indifference, or laziness or squeamishness.

Not as to physical origins. No, indeed. Even the most carping observer could find no grounds to accuse the modern mother of holding back the Facts of Life. In these candid days we no longer hear any squirming evasions about how old Dr. Patterson brought baby brother in his little black bag; or how mother went out into the garden one day, and there she found you lying under a cabbage leaf.

Ethically, the modern mother is equally praiseworthy. Careful is her teaching of the advantages of conforming to the current laws and morals. She wouldn't dream of waiting until after her son had held up a filling station, or until after her daughter had been seduced, to bring up questions of property rights and moral turpitude.

But when it comes to discussing matters of religion she suddenly develops a blind spot. She shies away from the whole subject with exactly the same air that her mother exhibited toward anything "indelicate."

She isn't sure herself, she argues . . . she never *could* swallow that story about the fiery furnace, nor the one about the walls of Jericho. In fact, she's never decided exactly what she does believe. Doubtless there is a Supreme Being, but—Well, why not just wait and let the children decide such controversial matters for themselves when they are old enough to reason?

In other words, why not wait and let them bump up against sorrow and fear and life and death, with no other preparation than stark biological facts and cold moral precepts?

The whole subject was neatly disposed of by a certain reasonably intelligent and exceedingly positive young mother. Long years before, she and I had played jacks and paper dolls together.

"I've been very careful," she said, glancing up with a satisfied smile from her quite exquisite needlepoint, "never to let the children go to Sunday school where they could pick up a lot of Hebrew myths and Old Testament ideology!" She paused eloquently. "I've been so afraid that they might form a literal image in their minds of God as an old man with a long beard, sitting on a golden throne!"

She put down her needlework impressively. I was given to understand that forming such an image was a calamity too dire to contemplate.

"Well—" I temporized weakly, remembering back twenty years to the days when she and I had held heated arguments after Sunday school about the relative merits of ruby-studded heaven gates as compared with the more chaste effect of seed pearls. And I wondered just exactly how warped our lives had been as a result of having formed those same literal images.

"Well—?" she repeated, a shade truculently.

"BUT in modern churches—you know, they pride themselves upon their advanced methods of religious education. Have you investigated any of them recently?"

"Certainly not! There's no such thing as a 'modern' church! That's why I never go to one. Why, I haven't stepped foot inside a Sunday school for twenty years!" triumphantly. Which seemed to settle the matter.

I subsided. When she saw that I intended to offer no further argument, she moved on to other topics. Junior's I. Q. and Hildegard's father fixation. Presently she was chuckling over their Christmas celebration of the winter before. Junior had been five and Hildegard seven when they made the discovery that there was no Santa Claus.

"The rascals! They decided that though the beard was the beard of Santa Claus, the shoes were indubitably the shoes of Uncle Richard!" She laughed reminiscently. "But we hadn't the least bit of trouble explaining to them the real significance of Santa Claus!"

I assumed a blandly innocent expression.

"How did you handle it?" I queried.

"Oh, it was really quite simple," brightly. "I just explained to them that Santa Claus was actually the spirit of Christmas. That, while they were little children, we showed them by means of a dressed-up figure what we meant by the spirit of love and giving. Now that they were older, they could take part themselves in spreading the Christmas spirit. That, although this spirit was always present in our hearts, Christmas was the time especially set apart in which to show it. They got the idea perfectly!"

"But—" I stammered meekly, "even assuming that religious instruction has not progressed since our own childhood, and that consequently your youngsters do form a literal image of God—if, when they were old enough, you could make the transference in their minds from the actual long-bearded Santa Claus to the intangible spirit of giving, why wouldn't it be

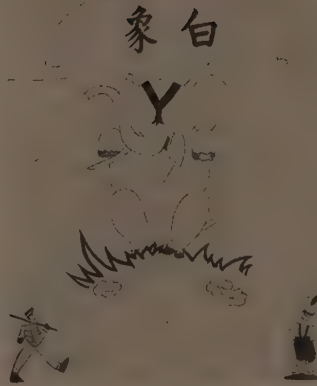
(Continued on page 26.)



# Reflections of Summer



The China Conference, held at Wuhu, was divided into four groups, the name of a fabulous animal in Chinese lore being used for each group—the green lion, the unicorn, the yellow dragon and the white elephant.



Setting-up exercises at the North Ca



Left: Officers of the 1931 Young People's Summer Conference held in Puerto Rico. This is the second year a conference had been conducted in that island.



Lower: When the breakfast bell rang at the Puerto Rico Conference.



There were fifty-six young people's conferences held this summer in the United States, with an enrollment of 4,304. In addition to these conferences there were six conferences for young people in Canada, one in China and one in Puerto Rico. The total attendance at all conferences was 4,604.

# er Conference Days



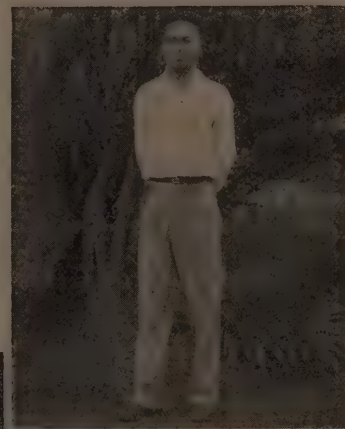
Young People's Summer Conference



These posters, the work of Conference students, were adopted by the four Chinese groups. The white elephant group (poster shown on the opposite page) carried off the honors for the best record during the week.



Right: Wang Chao-Hsu, the president of the 1931 China Young People's Conference held at Wuhu.



Lower: The group of Chinese students who attended the second conference conducted in China by our mission.

The total attendance at the six Canadian conferences was 185. Fifty-seven students were in the Wuhu, China, conference and fifty-eight in the conference at Rio Piedras, Puerto Rico. C. Manley Morton directed the Puerto Rico Conference and Miss Cammie Gray had charge of the China Group at Wuhu.





## Don't Cheat!

(Continued from page 23.)

just as easy to make the transference from the *idea* of a long-bearded God to the idea of the spirit of love?"

She looked at me pityingly, and then a bit scornfully. These modern mothers will never be indicted for self-distrust.

"My dear, don't be fantastic! The ideas aren't the least bit similar. Fancy burdening the poor infants with a frowning, anthropomorphic God. Theological baggage! No, indeed, I shall leave all such matters until they reach their reasoning years!"

Yet she has not put off discussing until their reasoning years those other experiences with goodness and beauty and love which the world has grown to value.

The Jesuit fathers were uncannily correct, according to modern psychologists, when they announced that if they could but have a child until he was six, he would be a Catholic the remainder of his life.

These psychologists reaffirm that those first years, which are completely lost to conscious memory, actually outweigh all later years in their power to form character. That our feeling about religion and morals dates back to experiences so early that no voluntary effort on our part can recall them. Yet these same experiences, unrecognized, mold our every mature judgment and belief.

If this is true—if early childhood is a vast mental and spiritual sponge, soaking up indelible influences; and if we admit that all our own yearnings and strivings trace back to that same early, potent period, which in most cases was one of religious training, how dare we defraud our children of a similar preparation? How dare we let their characters be built out of a childhood completely materialistic?

Our only valid right to defraud our children of what we ourselves had is the admission that all our own upward urges, all our own deepest impulses toward good, are inherently false and worthless. Few of us are willing to admit that.

If you are a modern mother, you owe it to your child to take enough time from your studies of Binet Tests, Intelligence Quotients, and Child Guidance Clinics to decide exactly what you do believe.

You may think you believe in nothing. But you are wrong. You believe in something, even if it's only the selfish advantages to be obtained from leading "the good life." If that's what you believe, teach it to your child.

If you believe that evolution did not stop with Adam and Eve and a biblical Book of Genesis, but that it continues on even today; and if you believe, as do many great scientists, that this same evolution is not hit-and-miss, but is, instead, an orthogenetic process directed toward a definite end, then you are granting that some intelligence is directing it. This intelligence is God. Teach your child so. Don't cheat.

If you believe, with all civilized mankind, that the character of a just, intelligent, altruistic human being—and not the body of a prize-fighter—is the peak of man's development, then you believe that spiritual qualities are supreme. Granting that all matter is indestructible, then of course the body of the prize-fighter, in its final elements, is indestructible. Pondering these things, if you find it impossible to believe that the infinitely precious *spirit* of man should be less permanent than the components of his body—then you are conceding the imperishability of the spirit. This is immortality. Teach your child so. Don't cheat.

If you accept the suggestion of the astronomer, Henry Norris Russell, that the snuffed-out candle whose light-rays continue on out into space forever is like the snuffed-out human body whose spirit continues on into eternity, then you are embracing the idea of eternal life. Teach your child so. Don't cheat.

When you push your microscope aside and shrink your imagination from atoms to protons, and from protons to electrons, and from electrons to the smaller than that, and the result leaves you speechless; when you contemplate eternity—before the beginning and after the end—and the thought leaves you desolate; when you consider infinity—beyond the last planet, beyond the last star, and then beyond that—and the very implication turns you desperate; if, then, your mind darts this way and that in a frantic search for an answer, and the only solution that seems faintly credible is the existence of a supreme, directing power—you have accepted God. Teach your child so. Don't cheat.

Swindle your child in other ways if you must. Dust off the well-worn myths about storks and Easter bunnies and eating the crusts "to make your hair curl, dearie!" Renovate the threadbare tabus about "the great big policeman that'll grab you if you don't behave!"

But, for heaven's sake—and I am not using slang—give your child your clearest and most honest conclusions about God!



## Wichita

(Continued from page 7.)

eighty-two members in its missionary society and the same number of WORLD CALL subscriptions. Mrs. Owers says their aim is to increase the membership and of course that means more WORLD CALL subscriptions. Twenty copies of WORLD CALL, we learned, are taken at Florida Christian Home, Jacksonville. Is it any wonder that they went over the top in their financial goal?

An event of interest at the missionary breakfast for workers in the home field was the introduction of Miss Wanda Todd who was reared in the Christian Orphans' Home, St. Louis, and who was glad to voice her appreciation of the service rendered her there by the brotherhood. Miss Todd is now in business at Coffeyville, Kansas.

Five of the women delegates drove for five days through miles of mud, over mountain passes, across plains and prairies from Oregon. After going into the ditch three times and having four punctures, they arrived a little late but happy.

The Military Band of forty young men from Phillips University attracted much attention as it was escorted through the streets on parade by a police escort. The Glee Club from the same school delighted the audience upon several occasions, as did the quartette from Southern Christian Institute with their appealing spirituals.

The *Wichita Eagle* was early on the ground with a comfortable place for the delegates to rest and an Atwater Kent radio installed. At the crucial point in the World Series this proved a more popular place than the convention hall.

The youngest speaker on the program was Kenneth Cooper, an Atchison, Kansas, high school student, who gave a ten-minute address on "Progressive Steps Toward World Peace," in the Youth Program session Saturday night.

There were banquets and luncheons galore, but so far as we have been able to learn the WORLD CALL luncheon was the most largely attended (except for those that were served gratis), with 411 present. A fake fight staged by Clifford Weaver of McKinney, Texas, and Harvey Baker Smith of Washington, D. C., bewildered the guests until a number of newsboys took possession of the room with "extras," calling out "All About the Fight at the WORLD CALL Luncheon," demonstrating the speed with which WORLD CALL gets out the news. This was followed by the presentation

of "Mirandy's Ghost," a skit written by Mrs. Mary Beckwith Butchart, a comedy showing how one woman appreciated WORLD CALL.

Every courtesy and kindness was shown the delegates at the hotels where they were quartered. We can only speak from experience of the Broadview Hotel, which was headquarters for the United Society, where everybody from the manager to the porter vied with one another to make our stay a pleasant one. The assistant manager, who is a member of the Central Church, took off his coat and climbed ladders to place decorations for the banquets, and the manager who had been a member of the Christian church elsewhere took membership with the Central Church on Sunday morning following the sermon by President Stephen J. Corey.

A distinguished guest was William Mander of Leicester, England, the fraternal delegate from the British Churches of Christ, who brought the greetings from that body and the personal greetings from J. W. Black, also of Leicester, who attended the Washington Convention last year and is the president of the World Convention to be held in Leicester in 1935. More than 200 people at Wichita signified their intention of going to the World Convention in 1935.

It seemed natural to see the genial countenance of Robert M. Hopkins in the sessions. While he came to represent the World's Sunday School Association, he seemed like one of "our own." Indeed he said he wondered himself just who or what he was as the first occasion during the convention that he was introduced, he was designated as a "prodigal"; the second time as a "representative of the past"; and the third time as a "fraternal delegate."

The choice of Dr. Charles S. Medbury of Des Moines, Iowa, as president of the next convention was a happy one. Dr. Medbury has long been recognized as a leader in whom the whole brotherhood has confidence. Deeply committed to all the Disciples stand for and thoroughly consecrated to the cause of Christ, the convention honored itself in thus honoring him.

We had many lively and interesting moments getting the convention snapshots which are reproduced in this number. If you want to know a man, take his picture! You'll learn more about him than the picture will ever tell. Most of our people are camera shy, and catching them unaware gives flavor to the experience as well as to the picture. It is our very sincere regret that many more pictures could not be used. They make the convention more real to us in retrospect than any lines we might read concerning it.



# Convention Elections, Actions, Resolutions

International Convention of Disciples of Christ, Wichita, Kansas, October 6-11, 1931

## Officers International Convention 1931-32

President, Charles S. Medbury, Des Moines, Iowa; vice-presidents: Homer W. Carpenter, Louisville, Kentucky; Mrs. J. N. Lester, Berkeley, California; George W. Stewart, Winnipeg, Manitoba, Canada. General secretary, Graham Frank, Dallas, Texas; recording secretary, Mrs. George W. Muckley, St. Louis, Missouri; transportation secretary, H. B. Holloway, Indianapolis, Ind.; treasurer, J. H. Nance, Dallas, Tex.

## Executive Committee

Terms expire 1932: Lin D. Cartwright, Chattanooga, Tennessee; J. H. MacNeill, Shelbyville, Kentucky; H. R. Ford, Marion, Indiana; Miss Lucy Mapes, Shelbyville, Kentucky; A. W. Kokendorfer, Sedalia, Missouri. Terms expire 1933: H. B. McCormick, Cleveland, Ohio; Mrs. Anna R. Atwater, Grand Rapids, Michigan; D. W. Ohern, Oklahoma City; Oklahoma; Mrs. William H. Hart, Benton, Illinois; John A. Tate, Richmond, Virginia. Terms expire 1934: Lee Sadler, Indianapolis, Indiana; Will Dulany, St. Louis, Missouri; Mrs. Hilton U. Brown, Indianapolis, Indiana; F. H. Groom, Cleveland, Ohio; Chester H. Grubb, Bloomington, Illinois.

## Commission on Budgets and Promotional Relations

Thomas C. Howe, Indianapolis, Indiana; C. M. Rodefer, Bellaire, Ohio; Joseph A.

Serena, Cape Girardeau, Missouri; Bin T. Smith, Shelbyville, Indiana; Frank Buttram, Oklahoma City, Oklahoma; Ray E. Hunt, Lincoln, Nebraska; W. A. Shullenberger, Indianapolis, Indiana; Lin D. Cartwright, Chattanooga, Tennessee; C. C. Buckner, San Antonio, Texas; W. Palmer Clarkson, St. Louis, Missouri; Paul Preston, Dallas, Texas; C. H. Winders, Indianapolis, Indiana. Graham Frank, Dallas, Texas, general secretary; Miss Daisy Flook, St. Louis, Missouri, associate secretary; J. H. Nance, Dallas, Texas, treasurer.

## United Christian Missionary Society Board of Managers, 1931-32

Chairman, Joel Lee Jones, Bedford, Indiana; vice-chairman, Beverley R. Jouett, Winchester, Kentucky; recording secretary, Miss Hazel Scott, Indianapolis, Indiana.

California, South—Mrs. J. D. Dodds, Los Angeles; Colorado—Mrs. A. H. Boltz, Fort Collins; Georgia—Mrs. John H. Wood, Winder; Illinois—C. W. Cummings, Springfield; Indiana—Elvin Daniels, Seymour; Bradford Harrison, Richmond; Miss Una Dell Berry, Lafayette; Mrs. W. C. Smith, Indianapolis; Mrs. H. J. Head, Anderson; Mrs. J. E. Baker, Brazil; Iowa—William A. Knight, Des Moines; E. C. Beach, Ottumwa; Mrs. Keith Vawter, Cedar Rapids; Mrs. E. C. Smith, Newton; Kansas—Mrs. J. David Arnold, Manhattan; Percy Atkins, Winfield; Kentucky—Joseph W. Hagin, Ashland; Louisiana—Mrs. Joseph Pistorius, New Orleans; J. R. Keeling, Alexandria; Maryland, Delaware, District of Columbia—Mrs. H. B. Douglas, Washington, D.C.; Minnesota—Mrs. George O. Marsh, Minneapolis; Mississippi—David H. Griffin, Meridian; Missouri—\*William C. Gordon, Marshall; C. Emerson Miller, Springfield; R. Melvyn Thompson, Kansas City; Mrs. R. M. Talbert, Cape Girardeau; Mrs. Frank Scott, St. Louis; Nebraska—George A. Miller, Omaha; Mrs. O. F. Lang, Falls City; New England—N. H. Robertson, Danbury, Conn; New York—New Jersey—Mrs. H. K. Tully, New York City; \*John P. Sala, Buffalo, N. Y.; Ohio—Mrs. O. L. Hull, Ashland; M. Y. Cooper, Cincinnati; Ontario, Canada—Rhodes Thompson, Toronto; Pennsylvania—Mrs. Mary P. Buckner, Cannonsburg; South Carolina—W. J. Swindell, Brunson; Texas—L. N. D. Wells, Dallas; Washington—Ray E. Dew, Seattle; West Virginia—A. C. Young, Morgantown; Wisconsin—Mrs. R. A. Nourse, Milwaukee; Wyoming—Mrs. Carl E. PerLee, Cheyenne.

## Executive Committee

Miss Una Dell Berry, Lafayette, Indiana; Mrs. Florence Miller Black, Louisville, Kentucky; Miss Mary Cren-

\*Elected to fill unexpired term and eligible for reelection.



Mississippi Gets a Laugh

C. O. Hawley, promotional secretary of the United Society, enjoys a joke with Frank Dunn, state secretary of Mississippi

shaw, Shelbyville, Kentucky; Homer W. Carpenter, Louisville, Kentucky; Stephen E. Fisher, Champaign, Illinois; Mrs. W. H. Hanna, Pittsburgh, Pennsylvania; Beverley R. Jouett, Winchester, Kentucky; Mrs. F. R. Liddell, LaPorte, Indiana; John W. Love, Washington, Pennsylvania; A. H. Martin, Grand Rapids, Michigan; Bradford Harrison, Richmond, Indiana; Miss Harriet Moorhouse, Des Moines, Iowa; John Rogers, Tulsa, Oklahoma; Mrs. Frank Scott, St. Louis, Missouri; John P. Sala, Buffalo, New York; Mrs. E. C. Smith, Newton, Iowa; Mrs. A. R. Strang, Cleveland, Ohio; Harry D. Teeple, Akron, Ohio; R. Melvyn Thompson, Kansas City, Missouri; Mrs. Walter M. White, Memphis, Tennessee.

At the Washington convention, October, 1930, the executive officers of the United Society were elected for four years, hence there were no elections this year.

## Board of Education

E. S. Ames, Chicago, Illinois; L. C. Anderson, Lincoln, Nebraska; Walter S. Athearn, Indianapolis, Indiana; Arthur Braden, Lexington, Kentucky; Mrs. J. H. Caldwell, Webster Groves, Missouri; C. C. Chapman, Fullerton, California; C. F. Cheverton, Los Angeles, California; E. R.



A Well-Known Pair from Mexico

Mr. and Mrs. F. J. Huegel who return to Mexico this fall to teach in the University of Mexico

Cockrell, Fulton, Missouri; R. H. Crossfield, Birmingham, Alabama; Richard Dickinson, Eureka, Illinois; G. D. Edwards, Columbia, Missouri; W. D. Endres, Benton, Illinois; Harvey P. Everest, Oklahoma City, Oklahoma; Stephen E. Fisher, Champaign, Illinois; Mrs. Mattie Gay, Versailles, Kentucky; Cloyd Goodnight, Bethany, West Virginia; A. D. Harmon, Kansas City, Missouri; Madison A. Hart, Danville, Kentucky; W. J. Herbster, Pittsburgh, Pennsylvania; R. E. Hieronymus, Urbana, Illinois; H. S. Hilley, Wilson, N. C.; R. W. Hoffman, Springfield, Missouri; Judge Jesse F. Holt, Sherman, Texas; Louis A. Hopkins, Ann Arbor, Michigan; T. C. Howe, Indianapolis, Indiana; J. T. T. Hundley, Lynchburg, Virginia; Ray E. Hunt, Lincoln, Nebraska; W. E. Jameson, Fulton, Missouri; Cleveland Kleihauer, Seattle, Washington; Edgar D. Lee, Columbia, Missouri; Hume Logan, Louisville, Kentucky; Arthur M. Long, Portland, Oregon; Clyde L. Lyon, Eureka, Illinois; W. C. MacDougall, Toronto, Ontario, Canada; I. N. McCash, Enid, Oklahoma; J. P. McConnell, East Radford, Virginia; S. J. McFarland, Lubbock, Texas; D. W. Morehouse, Des Moines, Iowa; Jesse H. Newlon, New York, New York; D. W. Ohern, Oklahoma City, Oklahoma; Roy K. Roadruck, Spokane, Washington; T. T. Roberts, Oklahoma City, Oklahoma; Harry H. Rogers, Tulsa, Oklahoma; Mrs. Maude Lucas Rumpier, Indianapolis, Indiana; Mrs. J. A. Schreck, Redlands, California; Mrs. Howard Scott, Omaha, Nebraska; Oreon E. Scott, St.



A Pair of Interested Laymen

E. E. Locke of Mexico, Missouri, whose wife is a member of the Board of Managers of the United Society, and L. E. Aldrich of Keokuk, Iowa, at whose home "Mother" Ross made her headquarters for many years



A Pastor Learns About Pensions

Daisy June Trout gives some of its fine points to Lee Sadler, pastor of the University-Park Church of Indianapolis

Louis, Missouri; Joseph A. Serena, Cape Girardeau, Missouri; W. A. Shullenberger, Indianapolis, Indiana; Bin T. Smith, Shelbyville, Indiana; E. F. Snavelly, Lincoln, Nebraska; O. P. Spiegel, Valdosta, Georgia; George H. Stewart, Winnipeg, Manitoba, Canada; B. D. Van Meter, Des Moines, Iowa; E. M. Waits, Fort Worth, Texas; Mrs. L. N. D. Wells, Dallas, Texas; Walter M. White, Memphis, Tennessee; Allen Wilson, Lexington, Kentucky; Bert Wilson, Indianapolis, Indiana; John H. Wood, Canton, Missouri.

#### Board of Temperance and Social Welfare

E. L. Day, Martinsville, Indiana, president; J. W. Putnam, Indianapolis, Indiana, vice-president; P. A. Wood, Indianapolis, Indiana, recording secretary; B. R. Johnson, Indianapolis, Indiana, treasurer.

Board members: L. C. Howe, Bethany Park, Indiana; L. G. Batman, Youngstown, Ohio; Charles O. Lee, Memphis, Tennessee; Joseph Myers, Jr., Kansas City, Missouri; Howard E. Jensen, Durham, North Carolina; F. E. Davison, Oak Park, Illinois; Melvyn Thompson, Kansas City, Missouri; David H. Shields, Canton, Missouri; Earl Griggs, Berkeley, California; Richard Dickinson, Eureka, Illinois.

#### Association for the Promotion of Christian Unity

President, Edgar DeWitt Jones, Detroit, Michigan; vice-president-treasurer, William F. Rothenberger, Indianapolis, Indiana; vice-president, L. G. Batman, Youngstown, Ohio. Commissioners: J. J. Castleberry, Cincinnati, Ohio; C. T. Paul, Hartford, Connecticut; G. A. Miller, Omaha, Ne-

braska; A. W. Fortune, Lexington, Kentucky; C. C. Morrison, Chicago, Illinois; Hampton Adams, Frankfort, Kentucky; H. L. Willett, Chicago, Illinois; F. S. Idleman, New York City; George Buckner, Jr., Grand Rapids, Michigan.

#### Pension Fund

Trustees: Samuel Ashby, Indianapolis, Indiana; Frank Buttram, Oklahoma City, Oklahoma; W. V. Crew, Dayton, Ohio; Thomas C. Howe, Indianapolis, Indiana; E. S. Jouett, Louisville, Kentucky; C. E. Lemmon, Columbia, Missouri; E. A. Long, Kansas City, Missouri; J. R. McWane, Birmingham, Alabama; C. M. Rodefer, Bellaire, Ohio; William F. Rothenburger, Indianapolis, Indiana; Oreon E. Scott, St. Louis, Missouri; W. A. Shullenberger, Indianapolis, Indiana; W. E. Warren, Indianapolis, Indiana; P. H. Welshimer, Canton, Ohio. Additional member of the corporation, B. A. McKinney, Dallas, Tex.

#### Committee on Time and Place

George A. Miller, Omaha, Nebraska; A. M. Haggard, Mason City, Iowa; Stephen E. Fisher, Champaign, Illinois.

#### National Evangelistic Association

Claude E. Hill, Tulsa, Oklahoma, president; William J. Lockhart, Des Moines, Iowa, vice-president; C. W. Cauble, Indianapolis, Indiana, corresponding secretary; Jesse M. Bader, general secretary, and Bert E. Johnson, Indianapolis, Indiana, treasurer.



An Active Laywoman

Mrs. James Stuart, wife of the editor of the Indianapolis "Star," and a retiring member of the Executive Committee of the United Society



## Resolutions Adopted by the Convention

### The Youth Convention

In view of the danger of multiplying machinery in our organized work, in view of the fact that both the Youth Convention and the International Convention have found it impossible to finance the Youth Convention as originally planned; and in further view of the fact that the brotherhood now has a Youth Organization in the field as a part of the Religious Education Department of the United Christian Missionary Society;

The Committee on Recommendations recommends that full responsibility of all further Youth activities be delegated to that organization with the proviso that such a program be followed as the Youth situation demands.

### The Christian Foundation

The Committee of Recommendations recommends the acceptance of the Christian Foundation as an affiliated organization with the International Convention of the Disciples of Christ.

### The German Evangelistic Society

The Committee on Recommendations recommends the acceptance of the German Evangelistic Society as an affiliated organization with the International Convention of the Disciples of Christ.

### Unified Plans of Promotion

Believing that the present policy followed by the organized and unorganized agencies of our brotherhood in promoting plans for financial aid and general information, are entirely inadequate and out of harmony with the general laws of efficiency, and,

Believing that the states constitute the geographical and logical units for promotion of all causes seeking a place in the budgets of the local churches, and,

Feeling assured that the personnel in the leadership of our states would be glad to cooperate in every feasible manner in any effort to acquaint the constituency with the need of the causes represented, therefore,

*Be it resolved* that this convention assembled in Wichita request the chairman of the Commission on Budgets and Promotional Relationships to call a conference on promotion and to invite to same for a free and frank discussion all state secretaries, presidents of the colleges, heads of all Mission Boards, Pension System, and all other bodies affiliated with the International Convention and seeking financial help from the churches, and,

It is further suggested that this conference should last a sufficient length of time to clarify adequately the views of all, and to find as far as possible such a unified plan of promotion as will give to every righteous cause a proper approach to our local churches without the embar-



Before a Morning Session

Mrs. Edith Bentley, state secretary of woman's work in Kansas, Mrs. L. Madge Smith, circulation manager of "World Call" and Beverly Jouett of Winchester, Kentucky, active layman and member of the Executive Committee of the United Society

rassment which is so many times incident to approaches now being made.

Under such a plan state enthusiasm would soon be aroused for all just causes presented and the leadership of our states would be made more vital and influential in all the councils and plans of cooperation of our brotherhood.

### Resolution On Prohibition

*Be it resolved* by the International Convention of the Disciples of Christ in convention at Wichita, Kansas:

That we reaffirm our profound conviction that National Prohibition is the best method yet devised or proposed for the control of the beverage alcohol traffic.



Talking Over Days in England

Mrs. Walter M. White, member of the Executive Committee of the United Society and a fraternal delegate with her husband to Great Britain two years ago, and George A. Campbell of St. Louis, fraternal delegate last year

That we record our profound conviction that National Prohibition has contributed greatly to the moral, social and economic welfare of the nation, and that in this age of power in industry and speed in transportation, total abstinence of such is an imperative necessity for the welfare and safety of all.

That we affirm our belief that National Prohibition is an issue superior to partisan politics and that all political parties are obligated by the principles of patriotism to support observance and enforcement of the Eighteenth Amendment and the laws enacted thereunder. To this end we urge prohibitionists of all political parties to seek with vigor to lift the issue out of partisan politics and to see that dry candidates are nominated on all presidential and congressional tickets, and that strong resolutions in support of the Eighteenth Amendment and law enforcement are inserted in all party platforms.

That we recommend to the churches that plans be made for thorough study of the results of National Prohibition and for this purpose we recommend the use of pamphlets entitled "American Youth and the Liquor Problem" and "Prohibition, Not Modification," published by the Board of Temperance and Social Welfare.

That we express our strong condemnation of the efforts now being made to legalize the manufacture and sale of beer of a stronger alcoholic content than permitted by the Volstead Act. We believe that the claims made for this proposal are extravagant and unsupported by facts; that the principal benefits from it would accrue to the brewers and not to agriculture and labor; that whatever gains might accrue to the workingman and the farmer would be more than offset by losses to the grocer, the butcher, the dairyman, the clothier, the shoemaker and the landlord. We call attention to the fact that there is nothing inherently productive in the manufacture and sale of intoxicants and that money put in circulation by this method could come only through diversion from legitimate channels of trade.

That we pledge ourselves and our churches to support and cooperate with all officials who honestly seek to enforce the laws.

### World Peace

Believing with Aristide Briand that "the world is thinking peace as never before" we urge upon our government the necessity of pushing practical peace measures to the utmost.

We therefore respectfully petition:

1. That the Senate ratify the World Court Protocol as quickly as possible after convening in December.
2. That the President present the Pan-American Arbitration Treaties to the Senate for ratification during the coming session.

3. That the American delegation to the Disarmament Conference next February be instructed to make as courageous and far-reaching an offer for disarmament as we did at the Washington Conference on the Limitation of Naval Armaments in 1922; that we insist upon recognition of the Kellogg-Briand Pact for the renunciation of war as the basis for negotiation, and that we accept immediately the proposed one-year naval and military holiday.
4. That we regard with profound disapproval the proposal to spend \$750,000,000 in naval construction at this time. We believe such a procedure is out of keeping with our pledge to renounce war as an instrument of national policy, that it would lay upon the nation a burden of debt and taxation which it is at this time unable to bear, that it would make impossible other government construction which would benefit a much larger section of the country and offer employment to a larger number of workers, and that to embark upon an era of naval building at this time would have a seriously adverse effect upon the peace of the world by creating suspicion of our motives and our plans. To this end we urge reduction of military expenditures to the lowest possible levels, the elimination of the Reserve Officers' Training Corps from all colleges and high schools except those required by law to maintain such units, and that in these the courses be made elective rather than required, in harmony with the ruling of the Attorney General of the United States.
5. That we rejoice in the increasing participation of our government in the activities of the League of Nations and in other international activities looking toward the substitution of conciliation and arbitration for war as a means of settling international disputes.

#### Christian Endeavor

WHEREAS: The year 1931 marks the 50th anniversary of the organization of Christian Endeavor our attention is called to the lasting benefits which this great movement has brought to our local congregations and our brotherhood at large.

WHEREAS: Through its program of activities, inspiration and challenge to personal consecration it has furnished a generation of Christian leaders for our congregations, a great host of ministers to grace our pulpits and a large number of heroic souls who have and are now giving their lives to our missionary cause.

WHEREAS: Through its national leadership it is today challenging our youth to a great crusade of evangelism, Christian citizenship and world peace.

WHEREAS: It is breaking down the walls of denominational prejudices and furnishing a basis for larger cooperative

effort on the part of the oncoming generations.

WHEREAS: In the past it has been designated as the official young people's organization of our communion.

*Be it Resolved:* That we express our gratitude for the contribution the movement has made to our churches and that we express confidence in the leadership of Dr. Daniel A. Poling, the president, and his associates,

That we call our churches to press with renewed vigor the aims and program of Christian Endeavor and that we call on our department of religious education to further augment the present excellent program of educational scope with the inspiration of this great movement.



Smiles from Across the Border  
Miss Jane Brewer, missionary to Mexico

#### The American Bible Society

*Resolved:* First, That the International Convention of the Disciples of Christ, meeting in Wichita, express its hearty approval of the great work of the American Bible Society in making the Bible more widely and more easily available, at home and abroad.

Second, That we urge all of our churches by including the American Bible Society in their annual budgets to make an annual contribution to the cause of Bible distribution as carried on by the society.

Third, That we endorse the observance of Universal Bible Sunday and urge all pastors through a use of the material prepared by the American Bible Society to direct the attention of their respective congregations to the essential place which the society occupies in the life of Christian people.

#### The Macintosh Case

Feeling that the implications of citizenship involved in the decision of the Supreme Court of the United States in the Douglas Macintosh case do violence to our deepest religious convictions,

We, the Disciples of Christ in Convention assembled at Wichita, Kansas, October 6-11, 1931, respectfully request the Supreme Court of the United States to reopen the case.

#### Concerning Unemployment

We petition Congress at its forthcoming session to enact legislation providing for a program of public works, such as road building, flood prevention, reforestation and other vital enterprises, in order to provide employment for our millions of unemployed.

We offer no panacea for economic ills, but we do commend to government, industry and commerce the ideals of Jesus Christ that all men are brothers and should all share equitably in the things which the goodness of God provides bountifully for all.

#### The Commission for the Direction of Surveys

The Committee of Recommendations recommends that the final report of the Commission for the Direction of Surveys to the International Convention be adopted and urge all of our people to make a very patient study of the real meaning and implications of this entire report.

We further recommend that the Commission receive the highest praise of the convention for its long and faithful work, and its bringing to the attention of our organization many changes of administration that should be made and careful studies looking toward better and more adequate work.

#### The Bible in the Public Schools

*"Be it resolved,* that the members of our churches everywhere give earnest and prayerful consideration to the problems of the use of the Bible in the public schools."

#### The Federal Council of Churches in America

Recognizing the importance of the cooperative movement among the churches, in all its phases, we, Disciples of Christ in National Convention assembled at Wichita, Kansas, October 6-11, 1931, reaffirm our interest in the work of the Federal Council of the Churches of Christ in America, and our desire to cooperate with it in personal and financial participation in various forms of its manifold activities. We believe it to be one of the most effective agencies for the achievement cooperatively, of the tasks to which all Protestant churches are committed but which none of them can accomplish successfully in a separate way.

#### Budgets and Promotional Relationships

Recommendation that no board or organization go into the field to raise funds prior to January, 1933.

(Continued on page 46.)



# Moving Pictures of India

By KENNETH L. POTE

IF I could just show you some of the movies that I have taken with my Cine since I arrived in India, it would not be necessary for me to tell you what they are like. I look forward to the time when there will be a satisfactory distributing center for them at home so that we as missionaries and you as supporters may have the advantage of this type of visual missionary education. Let me tell you of some of the items that I have recorded for future use.

In December I went to Damoh on business and while there I took the chance of taking movies of the Damoh Christmas camp. Every year right after Christmas all of the boarding school boys are taken out into the woods. It is quite a job to set up a camp for over 150 boys, but when everyone helps it does not take long. At that time of the year there is little danger of rain, so the boys go into the woods, collect branches and leaves, and soon each group of five or six boys has a *chhappar*, or hut. Some of these are built on the ground, others on stilts, and the most ambitious efforts make one think of a Swiss Family Robinson tree-house. When I arrived in camp that morning four or five boys were skinning a python that they had killed, and another group was cutting up a deer for the evening pot. I immediately began to take pictures and what fun I had.

At dinner time I got a shot of the bugler calling them in, then a good ten feet of the stampede as the contents of each *chhappar* poured out and down the hill to the eating place. A few close-ups showed the dishing of the rice by the platefuls, and the unique way in which it was stoked away to become a part of boy life. To keep so many boys well fed, and consequently happy, it takes a good deal of meat, so a part of each day is spent in a hunt. I went on one of these hunts the next day. Five of us who had guns were stationed half a mile ahead of the boys and villagers. As the line of beaters advanced through the sparse jungle the animals were driven out in front of the guns. In the first beat I was on the end of the line of gunners and happened to have the only chance. Two jackals came ambling right toward me. I put down my shotgun, preferring a shot with the Cine. When the motor of the camera started they perked up their ears, saw me and made a dash for liberty and freedom, but not before I registered the surprised look on their faces. When I rejoined the group of hunters, I was upbraided properly for not having shot them as most of the rest recognized them as either wolves or wild dogs. In either case a lucky shot would have netted me not only a pelt but a bounty. However with the picture that I have, I can share them with others. In the third drive we killed

a big sambhar so that further hunting was unnecessary. Taking all of these various shots I have edited them until I have a coherent picture of the Damoh Christmas Camp.

Lately I went to a village about six miles from Pendra Road to take pictures of a Hindu ceremony. Our missionary at Kotmi, H. M. Reynolds, wishes to have a pictorial record of "Life in an Indian Village," and I went with him to record "The Awakening of the Gods." This is part of the spring festival when they call upon their *devatas* to bless their crops. It was only because we were understood to be interested in the village people and anxious to know their habits, that we were permitted to be present. The first shot of the picture shows the gathering of the clans, as participants and spectators arrive from the sixteen points of the compass. All of the big drums of the district were seemingly present to set the tempo of the meeting. Things started very slowly: two priests took their places before two altars; before each a husband and wife, representing the human agents of fertility, made their offering. Through the worship of fire, the recitation of *mantras* and the reading of scriptures, the *devata* was called upon to awake and be present at the service of worship. With the blowing of the conkle shell, the ringing of the gong, and the final burst of the altar taper into a miniature bonfire, the spirits took charge.

JUST as you have seen a jazz orchestra or a military band transform a crowd of people, so those eight drums wrought havoc in the crowd. In spite of ourselves we felt something new in the air. The first to come under the hypnotic spell was a woman seated on the ground. She was evidently a confirmed shaker for there were three women friends right at hand to steady her. But she was as hard to hold down as a life belt: pushed down here, she popped up there. Next an old man began to twitch and shake; his eyes took on a glassy stare, and one felt he had gone into a semi-trance. Then at intervals under the steady drone of the drums, others broke out into spasmodic throbblings. An old sadhu's head begins to perk in an uncontrollable fashion. Whatever "It" was, it was present and rapidly taking possession of those expectant and simple-minded people. The climax approached when the young man who generally becomes the recipient of the chief *devata*, or who was the most impressionable of those present, came out of the temporary temple. His body and head were jerking so hard that our own neck muscles ached in sympathy. Undoubtedly he had a larger share of the spirit than anyone else. He was carried to a dais and after he had quieted sufficiently to sit

down, in the power of the *devata* he answered all of the questions that were put to him. The monotonous "tum-tum, tum-tum," of the drums continued until ten or twelve others were in the power of the spirit. The term used in the vernacular to describe the affair means, "The Devil Rides," but I saw nothing evil or malicious in the "shakes"; I was more impressed by the futility of letting the Devil take the bit and Reason run behind the cart.

Instead of cultivating evil spirits we as Christians do our best to drive them away. Another picture I have is of a group of school children walking along the road from the Christian village of Jyotipur to the hospital, a mile distant. They each have a bottle tied to a loop of string.

WE HAVE taken very few pictures of the children on the Cine, but one that I have in my mind's eye is of Carol and Gale leaving the compound pulling their little wagon. On it is piled a few comforters, a suitcase of overnight things, a teakettle of drinking water, two flashlights and a bamboo mat. For several days Carol had insisted that she was going to sleep outdoors, preferably at a distance from the house. Not wanting to frighten her with stories of the wild animals about, or to throw cold water on such a youthful desire as wanting to go camping, we finally had consented to her and Gale going on an adventure. At four o'clock in the afternoon they set out, through the gate and down the road. Gale was a little leery about it, but Carol bucked him up with her enthusiasm. About a quarter of a mile from the house they found a nice mango tree under which they camped. Gale insisted on returning to let us know exactly where we might find them. After the sun went down and twilight was gradually giving way to darkness, Gale came home frankly frightened. It seems that Carol had undressed, put on her pajamas and gone to bed, leaving Gale with his flashlight to stay awake all night and keep away the jackals. This was not to Gale's liking and he abandoned the cause before there was any need of a flashlight. We felt sure that Carol too was ready to return to the warmth of the fireside without any further persuasion so I went for her. She was already halfway home, pretty much provoked at Gale's lack of fortitude. However a little bit of camping had convinced her that sleeping out in India is a little different from that in America. Almost any night we can shoot jackals from our veranda, pug marks of panthers are frequently found in the village 100 yards away, and a tiger killed a boy just two miles from us during the past winter. For protection we depend on two guns, a focusing flashlight and a hog-wire fence about the house.

# One Day Conventions

Sponsored by the United Christian Missionary Society

Alabama	Nov.	Alabama	Nov.	Vinton	4	Rockwell City	10	Wauseon	5	Newark	12
Ensley	9	Selma	11	Des Moines	5	Onawa	11	Akron	6	Athens	13
Mobile	10	Hartselle	8	Kansas	Nov.	Kansas	Nov.	Youngstown	9	Cincinnati	16
Arkansas	Nov.	Arkansas	Nov.	Hiawatha	2	Topeka	10	Oklahoma	Nov.	Oklahoma	Nov.
Fayetteville	13	Marianna	23	Kansas City	3	Larned	11	Hooker	2	Cushing	6
Little Rock	16	Newport	24	Beloit	4	Hutchinson	12	Tonkawa	2	Bartlesville	9
Prescott	17			Norton	5	Wellington	13	Enid	3	Tulsa	10
				Goodland	6	Pittsburg	16	Chickasha	4	Henryetta	11
				Emporia	9	Coffeyville	17	Oklahoma City	5		
California	Nov.	California	Nov.	Kentucky	Nov.	Kentucky	Nov.	Oregon	Nov.	Oregon	Nov.
Dinuba	2	Santa Barbara	12	Danville	2	Louisville	9	Corvallis	12	Portland	17
Stockton	3	Los Angeles	13	Corbin	3	Glasgow	10	Central Point	13	The Dalles	18
Sacramento	4	Long Beach	16	Covington	5	Madisonville	12	Eugene	16	Pendleton	19
Chico	5	Glendale	17	Maysville	6	Lexington	30				
Travis	9	Fresno	18	Louisiana	Nov.	Louisiana	Nov.	Pennsylvania	Nov.	Pennsylvania	Nov.
Berkeley	10	Santa Ana	19	Shreveport	18	Alexandria	20	Washington	4	Somerset	10
San Jose	11	San Diego	20	New Orleans	19			Pittsburgh	5	Canton	11
Canada	Nov.	Canada	Nov.	Maryland	Nov.	Baltimore	4	New Castle	6	Williamsport	12
London, Ont.	9	Guelph, Ont.	10	Michigan	Nov.	Michigan	Nov.	Uniontown	9	Kingston	13
Colorado	Nov.	Colorado	Nov.	Kalamazoo	2	Detroit	5	South Carolina	Nov.	Columbia	4
Pueblo	11	Grand Junction	16	Grand Rapids	3	Flint	6	South Dakota	Nov.	Arlington	12
Denver	12	La Junta	18	Evansville	4			Tennessee	Nov.	Tennessee	Nov.
Fort Collins	13			Minnesota	Nov.	Minnesota	Nov.	Nashville	13	Memphis	18
Florida	Nov.	Florida	Dec.	Cleveland	13	St. Paul	17	Knoxville	16	Humboldt	19
West Palm Beach	30	Tampa	1	Austin	16	Janesville	18	Chattanooga	17	Union City	20
		Orlando	2	Mississippi	Nov.	Mississippi	Nov.	Texas	Nov.	Texas	Nov.
		Jacksonville	3	Aberdeen	14	Jackson	16	Paris	2	San Antonio	12
Georgia	Nov.	Georgia	Dec.	Cleveland	15			Dallas	3	Austin	13
Waycross	30	Augusta	3	Missouri	Nov.	Missouri	Nov.	Denton	4	Wichita Falls	14
		Atlanta	4	Aberdeen	14	Maryville	10	Fort Worth	5	Breckenridge	16
Savannah	Dec.	Winder	7	Cleveland	15	Moberly	10	Waco	6	Coleman	17
Sandersville	2			Missouri	Nov.	St. Louis	13	Palestine	9	Sweetwater	19
Idaho	Nov.	Idaho	Nov.	Kansas City	27	Cape Girardeau	16	Houston	10	Lubbock	20
Lewiston	13	Twin Falls	20	Springfield	2			Harlingen	11	Amarillo	23
Caldwell	18			Joplin	3			Virginia	Nov.	Virginia	Nov.
Illinois	Nov.	Illinois	Nov.	Sedalia	4			Woodstock	2	Martinsville	11
Sterling	2	Jacksonville	10	Carrollton	5			Cuckoo	5	Bedford	12
Rock Island	3	Decatur	11	St. Joseph	6			Richmond	6	Radford	13
Galesburg	4	Danville	12	Montana	Nov.	Montana	Nov.	Newport News	9	Pennington Gap	16
Peoria	5	Carbondale	13	Billings	2	Missoula	5	Victoria	10		
Chicago	6	Bloomington	16	Great Falls	3	Helena	6				
Camp Point	9			New Mexico	Nov.	Roswell	9	Washington, D. C.	Nov. 3		
Indiana	Nov.	Indiana	Nov.	New York	Nov.	New York	Nov.	Washington	Nov.	Washington	Nov.
Muncie	2	Vincennes	10	Buffalo	11	Schenectady	13	Toppenish	2	Hoquiam	10
Fort Wayne	3	Evansville	11	Syracuse	12	Brooklyn	16	Ellensburg	3	Longview	11
Valparaiso	4	Jeffersonville	12					Seattle	4	Spokane	11
Mishawaka	5	Bedford	13	North Carolina	Nov.	North Carolina	Nov.	Bellingham	6	Colfax	12
Logansport	6	Connersville	17	New Bern	7	Plymouth	9	Wenatchee	9	Waitsburg	16
Greencastle	9	Indianapolis	18	Greenville	8	Raleigh	10	Tacoma	9		
Iowa	Nov.	Iowa	Nov.	Ohio	Nov.	Ohio	Nov.	West Va.	Nov.	West Va.	Nov.
Keokuk	2	Osceola	6	Dayton	3	Cleveland	10	Fairmont	2	Princeton	18
Ottumwa	3	Clarinda	9	Lima	4	Mansfield	11	Wheeling	3	Huntington	20

## The Call of the Church

(Continued from page 4.)

imperative need for our brotherhood to build an adequate program for our time. If we make only pronouncements, then we substitute eloquence for action. Let us frankly face the fact that a divided church is impotent to solve the vexing problems of this day and generation, and in the light of this fact together with the present status of Christian union among other religious bodies, study diligently how to make Christ's plea for the unity of all the people of God more appealing and effective. Let us examine anew our plans and programs both local and general in all our activities with a view to discovering better agencies and methods for doing the work of Christ and building His Kingdom.

Recognizing then the validity of Jesus as the world's Savior and convinced beyond doubt that the only hope of our age lies in him, we pledge ourselves afresh in those wistful words of the Jerusalem Conference which came hot from the crucible

in which the Christian leaders of fifty nations had refined their faith.

"We cannot live without Christ.

"We cannot bear to think of others living without Him.

"We cannot be content to live in a world which is un-Christlike.

"We cannot be idle while the longing of His heart for His brethren is unsatisfied."

### They Handled Much of the Publicity

John Ray Clarke of the Pension Fund, Allan Watson, pastor of the Riverside Church in Wichita and chairman of the local publicity committee, and Willard Shelton, office editor of the popular daily "Christian-Evangelist"





# The Seeker of the Way

A Program for Woman's Day, December 6

By LELIA AVERY ROTHENBURGER

## Suggested Order of Program

Theme song, "Challenge" played softly until audience is silent.

Congregational singing.—*Jesus Shall Reign*. Scripture.—Acts 1:6-11 and Matt. 8:11-14. (Read without announcement by someone seated in first row of congregation.)

Presentation.—"The Seeker of the Way." Prayer.

Offertory.  
Benediction.

(The WORLD CALL selections used are from the issue of March, 1931.)

*Thou wilt show me the path of life.*—Psalm 16:11.

## Characters:

The Seeker of the Way.  
Noble Self of Man.  
Base Self of Man.  
Spirit of the Old Testament.  
Spirit of the New Testament.  
Soloist and chorus. (Concealed, if possible, from view.)

## Costumes:

The Seeker wears a student's gown and cap.  
Noble Self of Man wears a white Grecian gown.  
Base Self of Man wears a black Grecian gown.  
Spirit of the Old Testament wears a blue Grecian gown.  
Spirit of the New Testament wears a red Grecian gown.

## Scene:

A student's room. Desk with books, globe, magazines, a copy of WORLD CALL and a small strong box. Desk at center of stage. Seeker enters and sits at desk. Noble Self of Man comes quietly and sits upon a high stool behind him at right. Base Self of Man comes quietly and sits behind him at left. Spirit of the Old Testament stands at rear right of stage. Spirit of the New Testament stands at rear left of stage. Both are against a dark green curtain.

The presentation calls for practically no action but for effective speaking and singing voices. It is a picture with a spiritual message rather than a play.

The Seeker enters in cap and gown, with diploma in hand. He sits at desk, opens his diploma and reads it aloud. Throws it upon desk and speaks:

*Seeker.*—Well, that's over. "The captains and the kings depart." Now the question is, "Where do we go from here?" (Hears music of the theme song.) I wish that choir would keep still. I want quiet in which to think. (Thoughtfully rearranges articles upon desk and finally unlocks the small box to remove a letter. He opens it and reads.)

My son, you cannot know how I regret my inability to be with you upon your graduation day. However, I cannot change circumstances and my duty is here. I am comforted by the realization, one that has long sustained me, that dear as are the physical ties of this life, they are superseded by spiritual bonds intangible yet far more secure. So, in a sense, I shall be with you as I think also will be your father. How he would have loved to have been with you in the hour that represents the culmination of dreams and the beginning of your life of real service.

Mother always talks as though she, Father and I were still together. I didn't

think much about it at first after Dad died, but it has been three years now and she still talks that way. She never tells what it is that she is expecting of me, but she does make me feel as though both she and Dad were awaiting some big decision on my part.

(Removes a second letter from box.)  
This is Dad's last letter. (Reads aloud.)

It does not matter much to me, Son, what career you choose for I am confident that whatever calling you decide upon you will take into it and its pursuance a clean manhood, a love for a real task and a desire not only to better yourself but to serve your generation. I rest secure in the belief that both in your religious and business affiliations you will find one of the many ascending pathways that are trodden by all those seeking God.

Oh, if Dad were only living now, what a help he would be! As it is I have no help in my attempt to decide the way.

*Noble Nature.*—Thy word is a lamp unto my feet and a light unto my path.

*Seeker.*—Strange that that verse should have flitted through my brain just now. Mother taught me that when I was a little chap. I suppose it's because she taught so many verses of Scripture that I have always kept a Bible handy. (Pulls one out from row of books on desk and wipes dust from it with handkerchief.) It's quite evident that it has not been overworked. But, hang it all, verses of Scripture won't help me to decide whether I shall accept Thompson's offer or go on with my training for a medical missionary. When I left home I was dead sure that was the calling I wanted. If Dad had lived I suppose I wouldn't have cooled off this way. (He turns the leaves of Bible thoughtfully.)

*Spirit of the Old Testament.*—Youth, the struggle of this hour is no new experience. It is as old as the history of man. The divine messages of the Bible came in response to man's need for inspiration and guidance. The Old Testament is a record of a people who ever moved upward and forward. It is a record that begins with God. "In the beginning God."

*Spirit of the New Testament.*—God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. (Heb. 1:1, 2.)

*Base Nature.*—Ho ho, bid them read on. Yes, read the record, Youth, and you will know how soon it was that man found sweeter the joys of life.

*Noble Nature.*—Listen not. Our fathers for ages past, although conscious of evil and often falling before it, have ever known that God is on the side of good.

God's unchanging purpose is to win all men to truth and righteousness.

(Choir sings *Faith of Our Fathers*. First verse only.)

*Seeker.*—Dad loved that old hymn. And he was true till death. I wonder what held him? What did he and Mother find that made their hearts beat high with joy? What is "that glorious word"? (Begins to search Bible again.)

## Spirit of the Old Testament—

Hear, my son, the instruction of a father,  
And attend to know understanding:  
For I give you good doctrine;  
Forsake ye not my law.  
For I was a son unto my father,  
Tender and only beloved in the sight of  
my mother.

And he taught me and said unto me:  
Let thy heart retain my law,  
Keep my commandments and live.

(Prov. 4.)

What is this law, O youth? Remember  
Ye shall have no other Gods.  
Thou shalt not make any graven image.  
Thou shalt not profane the name of thy  
God.

Remember to hold the Sabbath sacred.  
Honor thy father and thy mother.  
Thou shalt not murder.  
Thou shalt not commit adultery.  
Thou shalt not steal.  
Thou shalt not bear false witness.  
Thou shalt not covet.

And these words which I command thee shall be upon thy heart; and thou shalt teach them diligently to thy children; and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou riseth up. (Deut. 6:6-8.)

*Seeker.*—My parents did teach me these laws diligently but how sadly have I failed to abide by some of them.

*Base Nature.*—Come, come, you grow too serious. You are young. Your companions are calling. Seize these hours of gladness. Thompson's offer is splendid. It will mean money, easy life, social position—in short, all the worth-while things that life has to offer.

*Seeker.*—After all, this is Old Testament stuff that is bothering me. Why should I sit here weighing laws that were no doubt all right for a people who lived three thousand years or more ago? This is today. (Rises to go but is held by the restraining hand of Noble Self. Sits down again as he hears the Challenge Song. The first verse and chorus of "Challenge" is sung by a concealed soloist.)

*Spirit of the New Testament.*—The New Testament is the fulfillment of the Old, the flower that blooms from the rich

soil of the older covenant. The law, the prophets, and the psalter of old are as the wall that carries the shadow of the approaching Christ. The conviction that one God rules the universe crystallized in the heart of man on the height of Mount Sinai. With God at the center of their organized religion the men of Israel fought on in the struggle of materialism against the spiritual. The law was given, the Prophets spoke, the Psalms were sung that Jehovah might be exalted and that men might turn their souls to Him.

*Spirit of the Old Testament.*—O Lord, Thou art my God. I will exalt Thee; I will praise Thy name for Thou hast done wonderful things. Thy counsels of old are faithfulness and truth. (Isa. 5:1.)

*Spirit of the New Testament.*—Cast not the Old Testament aside, my son. The Bible thou holdest is not a thing of unrelated fragments. It is a unity whose glorious theme is God and man's salvation. The Old Testament prophets revealed a higher God than man had ever before conceived. Behold the beautiful pillars of the altar that they built unto their God. Do you turn deaf ears to Amos pleading for justice? Does your heart hold no answering thrill to Hosea's cry for love? Do the holiness of Isaiah and the personal consecration of Jeremiah leave you unmoved?

*Seeker.*—No, I—(He starts to rise but is detained by Base Nature.)

*Base Nature.*—Now you are growing soft. Think a moment! How much have love and holiness played a part in your campus life? Think you that this prattle about personal consecration will put you into a good position? Will it give you happiness? or wealth? or fame? What of Loftis and Shelton? Ha, ha, cold graves in Tibet! What thanks for throwing life away!

*Seeker.*—Throwing life away!

*Base Nature.*—Even so. Remember Rambo fighting on in India without sufficient funds. In the homeland his talents would gain both fame and wealth. Many a doctor with not half his skill lives on easy street here. And Corpron struggling away in inland China! What price is he paying and with what return?

*Seeker.*—What return for service, for loss and separation? (Second verse and chorus of "Challenge" is sung softly.)

*Spirit of the Old Testament.*—The wilderness and the dry land shall be glad, and the desert shall rejoice and blossom as the rose. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing, for in the wilderness shall waters break out and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water. . . . And a highway shall be there, and a way and it shall be called the way of holiness. . . . The redeemed shall walk there and the ransomed of Jehovah shall return and come with

singing unto Zion. (All of Isaiah 35 may be used if desired.)

*Seeker.*—Yes, that is what Rambo and Corpron are doing! They are opening blind eyes, unstopping deaf ears, causing desert places to bloom and withered souls to hope. When I think of what those men are doing, I am ashamed of my hesitation, of my doubts. I wonder if they ever doubted?

*Spirit of the New Testament.*—God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you always in my prayers. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established, that is that I with you may be comforted in you, each of us by the other's faith, both yours and mine. I am a debtor to both the Greeks and to the Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel. For I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth. (Rom. 1:9-17.)

*Seeker.*—Neither am I ashamed of the gospel; but why may I not work here among people of my own class? (Third verse and chorus of "Challenge" are sung.)

*Seeker.*—Enough of this; I can stand no more. I too can remember, I too can stand the test.

*Base Nature.*—Not so hasty, brother. Not all has been weighed. You are right to ask about your friends. Will they follow you on this fool's errand? Would you go alone? Accept this business offer you have and you are assured of a comfortable home to which your friends may come for happy hours of mutual recreation. Why try your luck in a strange land when here you may reap the benefits of the past. It is only right that you should enjoy the security for which your fathers labored.

*Spirit of the Old Testament.* (Deut. 8:1, 2, 11-14.)

*Spirit of the New Testament.* (Luke 12:16-21.)

*Noble Nature.*—Need I add any word when the voice of God prompts you?

*Seeker.*—This night is thy soul required of thee. (Fourth verse and chorus of "Challenge" are sung.)

(Seeker, greatly disturbed, wipes brow and buries face in hands.)

*Base Nature.*—(Leans over Seeker and points to a pile of cheap literature on desk.) Read, boy. Ease your mind with something light and joyful.

*Noble Nature.*—This is not the time for mirth. (Points to WORLD CALL on other end of desk.)

*Seeker.*—WORLD CALL! Every month Mother sends me her copy. (He turns to page 3 and reads.)

The Dimness of Our Souls. Self-denial spells the difference between living and life. Before Christ gave His cross to men to bear, there was living, but it was not until he transcended self that there came life. And those who follow in his train

today bear testimony, not on one day or in one season but every hour of every day, that Life, as distinct from living is the reward of denying ourselves.

*Noble Nature.*—That's it, my son, you are troubled about living, and it is not living but Life that God wants.

*Seeker.*—(Turns pages, reading meditatively the titles he finds.) "What's Coming in Foreign Missions?" by Cyrus Yocum. "What's Coming in Latin America?" by Lela E. Taylor. "What's Coming in the Orient?" by Alexander Paul.

The gravest situation the Disciples of Christ have ever faced in connection with their missionary and benevolent work confronts them now.

Nearly three generations ago our fathers set their hands and hearts to the task of spreading the gospel of Jesus Christ throughout the world. They were under compulsion from the King of their lives to take his message to all people. They felt the impelling necessity to "GO!" and lo, God was with them always!

Their work was marvelously blessed. Across the years the tasks they started have grown to great institutions, bringing life and light to thousands. The groups they drew together to hear the gospel story went out and told others until whole communities have become aglow with a new radiance. The simple program with which they began has blossomed and grown as a flower that was watered in a desert.

This glorious work, now committed to their sons and daughters, is in peril today.

We have "relaxed our hold on higher things and satisfied ourselves with idols of our own fashioning." Yet the same vision that led our fathers may be beheld by us today; the same cries of need and distress that broke their hearts ring out across the world today; the same God commands us; the same Christ dares us.

The same Christ dares us: isn't that fine? And I am one of the sons! (Fifth verse and chorus of "Challenge" are sung.)

*Seeker.*—(Stands erect with arms uplifted.) Yea, Lord, I am able and my spirit IS Thine. Help me to keep the path of life now that I have found it. It is the blessed heritage of my race; it is the priceless gift that is bequeathed to me through father and mother; through the teaching of the church. I go to claim my heritage. I claim it with a prayer that I may be released from the unholy grip of selfishness, that I may present my body, holy, a living sacrifice acceptable to my God.

(Led by Noble Nature, Seeker passes attended by the Spirits of the Old and New Testaments. Base Nature is left cowering alone.)

Prayer.

NOTE: Helpful suggestions for putting on this program will be found in the Missionary Organizations Bulletin for November (in state paper of Kansas, Indiana, Nebraska and Illinois). Alternate programs are also listed in the Bulletin.

Copies of the song "Challenge" referred to throughout the program have been mailed to the presidents of all adult missionary organizations. Additional copies of the song and reprints of the program may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



# Missionary Organizations

December Program for Woman's Society, Young Matron's Society  
and Business Woman's Guild

December Topic: *The Road to Bethlehem*

Devotional Theme: "Inasmuch"

Matthew 25:31-46

FOR three consecutive meetings we have followed the study of our home mission work among rural and small town folk. In January we will take up a six months' study of the rural peoples round the world and the work we are carrying on among them. For the December meeting—the Christmas meeting—it is beautifully appropriate that we turn our attention to our benevolent work. December programs are usually Christmas programs, and among the Disciples of Christ have long centered around our homes for children and aged ones so that for us Christmas is inseparably linked with our holy ministry. And isn't that just as it should be? It is indeed fortunate for us if we have put the children and old people who are the wards of the church into our regular Christmas thinking!

The theme for the month, "The Road to Bethlehem," poetically and beautifully reminds us of our sacred trust. How better can we find the way to Bethlehem and the Christ Child's manger than through our loving service for needy childhood and homeless old age? This December program ought to be a very effective one in every society and one that will produce fruit in definite help for the benevolent work.

As the leader plans the program she will want to read thoughtfully the paragraphs which summarize the ideas to be instilled into the group's thinking at the meeting. These are to be found in the December Annual Program Booklet, page 18. Notice how closely the Devotional theme has linked itself to the theme for the program hour: For use in the meeting three leaflets are offered in the program packet which the chairman of the program committee should be able to supply. These leaflets as also listed in the Leader's Help Leaflet are: "A Beautiful Obligation Fulfilled," "The Benevolence Office Speaks," and "Inasmuch." The first of these is a story which can be most effectively told, as it is written, in the first person. Let the story-teller assume she is the one who has visited the home, met this charming little old lady, heard her story and received as a gift the dainty little dresses. If the story seems long the teller might condense the paragraph which describes the caravan to Texas and also the one which tells of the author's feeling in regard to "homespun." But if the story is told and not read it will not seem long. The leaflet on "The Benevolence Office Speaks" can be made a very effective talk. This care in regard to records may be a new idea to many of the hearers and with a dash of imagination one can make people see how these records link up with active life, needs, heartaches and obligations fulfilled. The leader might refer to numerous stories and pictures of these records in "flesh and blood" which have appeared in back numbers of *WORLD CALL*. We want to impress upon people not only the carefully kept files but the lives for which they stand. The third leaflet, "Inasmuch," contains pictures and a brief history of each of the twelve homes. The Leaders Help Leaflet carries suggestions as to how to best combine this material with material found in the December *WORLD CALL*.

The leader will want to find place in her program for the information concerning Mr. Rogers and Miss Jameson on whom so much responsibility for this work rests. This is found on page 19 of the Annual Program Booklet. The quotation at the top of same page is especially helpful.

## Optional Activities

MANY organizations have their membership divided into groups that meet at least once during the month in addition to the general missionary meetings. For such meetings we might suggest a "Christmas in Other Lands" program, using the material sent in by missionaries, telling how Christmas was observed in their fields of work, which appeared under the caption "Postscripts to Christmas," in the April, 1931, issue of *WORLD CALL*. Reprint copies of these two pages, together with the lovely Christmas poem with a flavor of the spirit of benevolence which appeared in December, 1930, *WORLD CALL*, "Those Who Watch from Wistful Windows While the World Keeps Holiday," will be sent free upon request to the Missionary Education Department.

As an activity to accompany the above program, we suggest that while the letters are being read as informally as though they were letters personally written to the members of the group, those who are listening might be working on their Christmas greetings received the year before, pasting strips of gummed tape, available at any Dennison's store, over the signature. If each woman brings the supply which she has kept from the preceding Christmas, as many women do, and they are carefully sorted for those pictures which carry the story of the Christ Child in some way, these cards can be used in any of our home or foreign mission stations.

We believe that the women of our organizations will be very much touched by the story reprinted in leaflet form from the book "Towed In." If this book is not in the library of every organization, it should be, as it contains some very tender and beautiful stories of the aged people in our benevolent homes, that are true. This would make a lovely Christmas present. The price of the book is \$1.00. It came from press just about a year ago, so that many persons have not yet read it. There is a pamphlet containing six programs based upon this book called "For All His Benefits." We suggest that the women might be instrumental in seeing that these six programs are used for the six Wednesday evening meetings, just preceding Christmas. (See December, 1930, *WORLD CALL*, page 42, for an outline of these six programs.) The pastor of course should be consulted.

Christina Rossetti has written a beautiful poem which illustrates the thought of our responsibility for aged Christians. It is entitled "Up Hill" and might be used in connection with the December meetings.

## "Up Hill"

Does the road wind up hill all the way?  
Yes, to the end.

Will the journey take the whole long day?  
From morn to night, my friend.

But is there for the night a resting place?  
A roof for when the slow dark hours begin.  
May not the darkness hide it from my face?  
You cannot miss that inn.

Shall I meet other wayfarers at night?  
Those who have gone before.  
Then must I knock, or call when just in sight?  
They'll not keep you standing at that door.

Shall I find comfort, travel sore and weak?  
Of labor you shall find the sum.  
Will there be beds for me and all who seek?  
Yes, beds for all who come.

# Programs for December

## Circle

(For Young People, ages 18-24)

1931-32: *In Many Lands.*

December Theme: *Lights and Shadows.*

Worship Theme: *We shall light such a candle as shall never be put out.*

### Goals

What are your goals for the year? Since December is the halfway mark in our missionary year, it is a good time to check goals and see if half the aims has been reached. Keep in mind the suggested emphases of the Circle this year:

Membership—doubled by June 30, 1932.

Attendance—every member on time in every meeting.

Reading—WORLD CALL each month, at least five books per member.

Offerings—increase over giving of last year.

Now look at every aim you have made and note your attainments to date.

### Reports

How about your quarterly report to the state secretary and remittances to the United Christian Missionary Society? Did you send the September and December quarterly reports? Begin the new year right by taking care of all reports and remittances before January 1.

### Materials

Did you place your order for the program materials from January to June? During the six months we will review our work on the foreign fields. This study will introduce your group to the types of work as well as fields of activity.

### Meeting for December

The theme for the December meeting is "World Peace." The program material centers around three presentations. "Light or Shadow" may be given by three members. Notice the division of this leaflet into three sections. Each section begins with a verse of Scripture. This article, in a very forceful way, presents facts and problems involved by war. Ask every individual to keep the question, "What Can I Do about World Peace?" in mind as the article is given.

### "Across Border Lines"

Present actual plans that have been worked out and at present are functioning effectively. Four people may present this material if you prefer to use several on the program. It would add much to the presentation of this part of the program if you could secure pictures of the Peace Monument to which reference is made.

The dramatization, "The Peace Dollar," portrays the cost of war. Note particularly the directions for making the two dollars. This will add effectiveness to the dramatization.

## Senior Triangle Club

(For Boys and Girls, ages 15-17)

1931-32: *World Highways.*

December Theme: *Our Church and a United Task.*

Worship Theme: *We shall light such a candle as shall never be put out.*

### Executive Committee Meeting

The December Executive Committee meeting of the Hi-Tri Club should give careful consideration to the progress they have made in the attainment of aims. Since December marks one-half of the missionary year, it would be well to see if one-half of the aims has been attained. Did you plan, in the fall, to double your membership? It isn't too late to begin. See what you can do by June 30.

Did your members check "My Purpose" (page 4 of the *Program Year Book*, "World Highways") to attend monthly meetings and arrive on time? Check the record for the first six months. Will the months from January show a better record?

How about reading? When you checked "reading" on "My Record" and the "Measure of Advance" chart, what is the average number of books read? Write for a list of the latest books in order that you may know some of the finest for your Hi-Tri.

Since the offering of our Hi-Tri helps to carry forward the missionary work at home and abroad, we must be on the alert to see that one-half the aim is attained in the December meeting. The Hi-Tri Clubs last year made an interesting record, and one of which they may well be proud. The offerings exceeded the gifts made the preceding year. This demonstrates interest in others, as well as appreciation in the sharing of the finer things which have come to us as gifts of our Father.

The second quarterly report and remittance is to be mailed in December. Make the greatest Christmas gift that can be made at this season—the gift of sharing with others who know not of Christ.

### December Meeting

The theme for the December meeting is "Our Church and a United Task." The great task before the church is to discover and practice the Christian solution of war.

The material, "Nations at the Crossroads," presents challenging thought for consideration. "Across Border Lines" portrays actual working out of very definite and effective plans of peace between countries.

The dramatization "Playing Soldier at High School" presents facts behind the military training program in our high schools. The young people may have experiences they will wish to share.

## Intermediate Triangle Club

(For boys and girls, ages 12-14)

Fall Quarter, 1931: *Trails of Discovery in World Friendship among NEW AMERICANS.*

December Theme: *Helping to Make New Americans into Good Americans.*

How would your Triangle enjoy receiving a letter from one of the Triangle friends who has visited the Coke Regions?

Pittsburgh, Pa.

Dear Friends:

Here I sit with books all around waiting to be studied, but they'll just have to wait until I've had time to write to you. You know I was going to visit in the Coke Region last week. I wasn't so anxious to go because you know I never cared so much about missions, but I've changed my mind now. The missionaries all seemed so happy in their work.

It was my good fortune to be visiting just at the time Miss Boll was having the annual World Fellowship Meet for her Intermediates. These Intermediates have their weekly club meetings in the various missions, and they all come once a year to the Brownsville Christian Church for a get-together. The purpose of the clubs is to develop fourfold life.

What a happy crowd came together for the meet! In the first part of the evening there was a worship period. The theme for worship was, "The World." You see this meeting came as a culmination of a Bible study campaign. One girl recited from memory the twenty-sixth chapter of Acts. Another girl and a boy gave 1 Corinthians 13. In fact, the whole program was conducted by the Intermediates themselves. At the close of the worship there was a verse-finding contest. One representative from each group took part. I shouldn't like to compete with them. They were too fast for me. Three clubs tied for first place. Following the contest, lantern slides of Young People's Conferences were shown. I just thought, what a fine thing it would be if there could be a conference in the Coke Region.

Two weeks before my visit, Miss Boss and her camp-fire girls at Mather had an interesting meeting. They entertained their mothers and friends at a tea in honor of the nineteenth birthday anniversary of the camp-fire organization. The theme was international friendship, and the girls had on exhibit articles brought to this country from England, Wales, Scotland, Germany, Switzerland, Italy, Austria, Lithuania, Hungary, Russia, France, China, Japan, Siberia, the Philippines, Holland, Canada and Afghanistan.

Wish I had more time, for there are so many interesting things to tell, but lessons are still waiting.

ELAINE.



# Devotional Study for Missionary Societies

DECEMBER

"Inasmuch"

**Solo.**—*Where Cross the Crowded Ways of Life.*

**Scripture Lesson.**—Matthew 25: 31-46.

**Hymn.**—*Oh, Master, Let Me Walk With Thee.*

THIS parable raises the startling thought of what a perfectly respectable, upright and honored life a person may lead and yet miss completely entrance into the kingdom. Those who were cast into outer darkness had not deliberately neglected Christ and they were shocked by the sentence pronounced against them. "Think of the surprise awaiting a man well regarded in his city, one of its substantial citizens, of high personal character, the father of a fine family who were members of the church; an upright man but a busy man who had no time to be 'bothered' with beggars and collections and charity and reform movements; who 'didn't believe in foreign missions'—think of his surprise to learn that his high position of respect in his community, his irreproachable social and family connections had no weight whatever in the Last Judgment." (Lucecock.)

Jesus drew sharp lines and often he pointed out distinct contrasts in human disposition. Some build on rock and some on sand, some are wheat and some are tares, some walk the broad way to life and some the narrow way to destruction. Recognizing the mixture of good and bad in ourselves and in each other we are loathe to draw such sharp lines, but Jesus makes it very clear that character in its main motives is either right or wrong, and his dividing line cuts directly across our customary distinctions. According to this parable, men are to be judged simply on the basis of whether or not they have shown love to their fellows. "No matter what intellectual achievements may be ours, no matter how high our social position, or how honored our name, no matter how perfect our record of religious observance, if we have walked through life with our eyes blinded by selfishness or indifference, if we have lived in the presence of suffering and hunger and loneliness and oppression, and have not been stirred to minister to their relief, we have no place in the eternal Kingdom of God, and are cast out into darkness. Surely these are the most solemn words ever pronounced." (Lucecock.)

Most of us in the affairs of every day do not come in contact with "the stranger, the naked, the sick or the prisoner." We must be sufficiently concerned to go out of our way to find and minister to them. Someone has said that if people could actually see the misery within a few blocks of them they could not eat their dinner in peace, and another has suggested that

we need to have the dinner spoiled, as we are too prone to enjoy our comforts in peace. Do we put ourselves in position to see and know of those who need our ministry so that our best will flow out in sympathy and love?

Jesus does not mean that an occasional check for charity as a sort of salve for conscience is sufficient. Character is not judged by the occasional bad or good but rather by the motives that control life. He who understands the hidden desires of the heart will not approve a merely superficial kindness.

The belief that love is a beautiful quality must be such an intense conviction that life will be lived daily in the

consciousness that the lowliest service is an offering to Christ himself.

**Hymn.**—*Help Somebody Today, or Brighten the Corner.*

**Prayer.**—

Gracious Lord, in our great need we come to thee. Bestow thou upon us those gifts of body, mind and spirit which will make us of the greatest service to thee and to our fellow-men. Grant us sensitiveness of conscience, warmth of heart, gentleness of manner, purity of motive, strength of will. Into the homes in which thou hast placed us, into the daily duties which thou hast assigned us, into the social relationships which thou hast established for us, may we bring loyalty to the highest ideals, courage in the presence of temptation, patience under provocation, willingness to sacrifice for the common good, obedience to all laws which have as their purpose the common weal. Forgive thou us our sins. Cleanse thou us from secret faults and be thou the Lord of our all. In the name of Jesus, our Savior and Master. Amen.

## Echoes From Everywhere

**"As One Who Serves!"**

Among the patients dismissed from the Sanatorium, as "arrested" or cured cases, this summer, are two of our own people. One, George Hamilton, who was in his last year of high school when he was sent here for treatment, intends to finish that course this year. We miss him very much as his influence among the other patients here as well as among the workers, was most helpful. He was also president of our Sanatorium Christian Endeavor society and his absence is greatly felt there. However we are happy for him that he was able to leave the Sanatorium, and we hope that his Christian life may count for much wherever he goes. The other is Jigari bai, a Bible woman, and the wife of one of our male nurses, so she is still with us but now "as one who serves." She works among our non-Christian patients at both the dispensary for outpatients and the cottages for tuberculous patients. These patients and their attendants look forward to her daily visits and Bible lessons, and seem interested in the Word that she brings to them.

ANNA BENDER.

*Pendra Road, India.*

**The Biggest Gift**

This past week has held a very important incident for the folks of our field here in Congo. A week ago the whole of the Old Testament was placed in their hands. It has just arrived from England where it was printed. The translation from English to Lonkundo-Mongo has just been effected. Many hours, days and months have been consumed in this work and now we have the finished product. The missionaries have given thanks for this new path to bring His Word to these people.

Our praises, however, cannot equal the unbounded joy of the natives. Mark Njoji, the native pastor at Bolenge, hugged it to his breast as it was first given to him to see. He was unable to utter a word so great was his feeling. Later in the pulpit he made an announcement about the book. As he held it up, he said: "Do you know what this book is? It is the whole Old Testament and it has just now come. None of you have even seen it yet. Do you realize that now we have every word of both the Old and New Testaments? The white folks do not have one word more. We have it all now. Oh, how happy I am today because of this Book! This is the biggest gift that has ever been given to us—the Bible. Let us give thanks abundantly to God for his grace and goodness in giving us his own Book in our own language."

MRS. F. L. ROWE.

*Bolenge, Africa.*

**Damoh Boys Train for Service**

With ninety-five boys here for the summer, we did a lot of work. First we took the boys to a camp. Then we came back to begin on our Vocational Cottage which is now about ready for its first family. Half of the group worked on the farm and half in the shop. We had about a dozen of our old boys back for the summer and they seemed to enjoy the activities of the hot season.

The new school year opened with 125 boys in our day school and trades schools. We have enrolled about all of the boys in the Wolf Cubs and Scouts.

Two of our boys have gone to Allahabad for agricultural engineering; two have gone to Nagpur for mochi (shoemaking) work. One boy has joined the Bible school at Janjgir. One boy of the eighth grade has started to teach at Fosterpur. One of our

graduates has gone to Jubbulpore to high school. One of our tailoring students has joined the same department at Sangli. One of our boys of the carpentry school has been admitted in the Robertson Industrial School, Jubbulpore. It is encouraging to see the boys go on and get more training. They move up according to the law of the survival of the fittest. The best get the best places.

RAY E. RICE.

*Damoh, India.*

### "In Prison and Ye Visited Me"

Soon after I returned to Nanking, Mr. Lu, one of the Chinese men who is a member of the Presbyterian church, asked me to take charge of the meeting for women in the Model Prison. I have been going twice a week, taking some of the Christian women each time to help teach or assist with the singing.

There are about 160 women but not more than thirty or forty are allowed in the large room where we have the meetings. Those in charge have been courteous and the women have been interested in what we told them, and a number say they want to be Christians.

One girl who was within a year of graduating from a college in Shanghai was suspected of being a communist and has been put in prison for nine years. Others who were found with this girl were put to death, but they could find no real evidence against her. She has been reading the books I gave her and promised to teach some of the women to read.

EMMA LYON.

*Nanking, China.*

### She Owes Her Life To Her Faith

Early in July the rains came bringing a welcome relief after a long and unusually trying hot season. Then it was necessary for one to observe caution with regard to all creeping and crawling pests, such as centipedes, scorpions and snakes. Our indefatigable matron, Phoebe Bai, was the first one to suffer. The nurse in the Institution promptly gashed the wound and rubbed in the crystals of permanganate. Those near by immediately searched the spot and found and killed a small karait, one of India's most deadly snakes. Dr. Crozier was summoned as quickly as possible, and everything possible was done to counteract the poison. Phoebe Bai's faith and courage through the whole ordeal was magnificent. Not for one minute did she weaken or show fear. By midnight the imminent danger was over though she was not permitted to sleep till toward morning.

The following day when the Bible women went to the town to work, everyone had heard of Phoebe Bai's misfortune and the wonder, that she had survived the bite from a karait, knew no bounds. One said, "Yes she let you gash the wound and rub in the medicine, but we would have been afraid to have it cut and so would have died."

We will not soon forget the courage and faith which Phoebe Bai showed in the face of certain knowledge of her danger; nor will we forget to render our heartfelt thanks that Phoebe Bai has been spared to us.

A. B. COWDREY.

*Kulpahar, India.*

### Calling the Roll in Church

I was in Damoh for Sunday, June twenty-eighth. This was made a special day in the church. So many of our girls and boys were about to return to school and college. The church membership sat by families. After the worship period and a sermon the secretary called the roll. A group of families went forward, prayer was made and the children garlanded their parents and grandparents. . . I myself, as "mamaji" to nearly every family in the church, received three garlands, and was privileged to pray for one group.

The oldest family in the church was that of Alfred Alleppa, known to a host as "Bhaiyaji." His wife and son sat beside him, then the son's wife and her mother. On a bench at right angles sat the six children of the son and his wife. I had known the seniors of this family longer than anyone else had—even before they began their work in Damoh.

After the families had responded the boys and girls who were soon to return to school came forward and special prayer was offered for them. May these young people, and all of our students away from home be remembered often in prayer by our churches everywhere.

MATTIE W. BURGESS.

*Harda, India.*

### Carnegie Library In Asuncion

On July 8 the Carnegie Library to Paraguay was inaugurated at Colegio Internacional. In 1920 this library was given to the charge of Instituto Paraguayo but that institution offered it to our school last December. A good deal of time has been spent in classifying the books according to the Dewey Decimal System and getting them ready for public use. Upon investigation it was found that among the Paraguayans and foreigners there are a good many who read English. About sixty people came to the inauguration. It is a real privilege to the school to have the care of this library and it is our hope that it will be one means of promoting good will and international understanding.

LORA GARRETT.

*Asuncion, Paraguay.*

### Children's Home School, Kulpahar

In the Boarding School we have a number of new little five-year-old girls and one little boy of two—all second generation Christians—our own grandchildren! Twenty-two large girls were transferred to our other schools so these new ones sit in the front row at prayers and those who were medium-sized girls and boys

### In Memoriam

Mrs. Rosanna Parrish, Decatur, Illinois. Devoted member of the church.

Mrs. Carrie Boone, Jacksonville, Florida. Sister-in-law of J. T. Boone and sister of Mrs. Boone. Faithful member of Edgewood Avenue Church.

Mrs. Agnes Keller, Toledo, Ohio. Devoted member Central Church and missionary society.

Mrs. F. T. Street, August 19, 1931, Cadiz, Kentucky. Active member of church and missionary society.

have filled the places of those who last year sat in the back rows. We have sixty-five children in the home, forty-three girls and twenty-two boys. Coeducation in every class this year. Next summer nearly all the boys will go to Damoh. Five of the youngest children in the home range from two and three quarters to six months.

I always enjoy the fifteen-minute prayer session which daily opens the school; the quiet and order are almost perfect. The children conduct their own weekly prayer meeting, their evening prayers, and take part in the school prayer session. Thus led by their teachers they are being prepared for larger service.

MARY L. CLARKE.

*Kulpahar, India.*

### Watch for the Supplement to the December Number on "THE LONELY BILLION."

### Hidden Answers

1. Who is the president of the next International Convention?
2. What is the pastor's opportunity?
3. What are Coaching Conferences?
4. In what lands were young people's summer conferences held this year?
5. What is the new emphasis in Religious Education?
6. How many delegates registered at the Wichita Convention?
7. Who was the British fraternal delegate?
8. Summarize the call to the church.
9. When is Woman's Day?
10. How many attended the WORLD CALL banquet at Wichita?
11. How has the Pension Fund progressed since Washington?
12. Where and when will your One-Day Convention be held?



# Fall News from Our Colleges

## Hoover to Broadcast for Colleges

**P**RESIDENT HOOVER has agreed to participate in a nation-wide broadcast in the interest of the liberal arts colleges of America on Saturday evening, November 14, 1931, from 8:30 to 9:00 o'clock, Eastern Standard Time. The broadcast will be made through the National Broadcasting Company and its associated stations, and will be under the auspices of the Liberal Arts College Movement.

In addition to the principal address by President Hoover, there will be talks by Dr. John H. Finley, associate editor of *The New York Times*; Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education and the Association of American Colleges; Mrs. Thomas J. Preston, Jr. (widow of Grover Cleveland); and Dr. A. N. Ward, president of Western Maryland College and chairman of the Liberal Arts College Movement.

The purpose of this program is to present to the American public the value of the liberal arts colleges and their place in the educational, social and economic life of the country.

Local programs, immediately preceding or following the national half-hour, will present local colleges to their immediate public. The colleges have been grouped into nine geographical divisions, with a regional director appointed in each to develop the interest and aid in making arrangements for enlisting the cooperation of local agencies. President E. M. Waits of Texas Christian University and president of our own Board of Education is regional director for the Southwest.

Dr. H. O. Pritchard is one of the Committee of Fifteen which set up the organization of the Liberal Arts College Movement and has been one of the leading factors in the formulation of its plans.

## WILLIAM WOODS COLLEGE

Miss Belle C. C. Leddingham, a graduate of Aberdeen University, Scotland, is exchange teacher from England at William Woods this year. Last year Miss Leddingham taught in the Chatham County School for Girls, Kent, England. Miss Pansy Bargar of the department of botany and zoology of William Woods is taking Miss Leddingham's place in the English school. This exchange custom of the college has been found to be extremely helpful to both teachers and students. The exchange is made through the English Speaking Union of New York City.

Other new teachers are Miss Mildred Thomas, recently of Northwestern University, Miss Carmelita Gonzales, a graduate of Sophie Newcomb and Tulane University, and Miss Mary Drane, of the University of Missouri.

Miss Dannelle Sheley, who last year was secretary to the president, is now

the registrar of the college. Miss Sheley was formerly assistant registrar.

The forty-first year of the college opened with an enrollment of nearly 250. The student body is drawn from a large area extending from El Paso, Texas, to Chicago, and from Greencastle, Indiana, to Beatrice, Nebraska.

## CHRISTIAN COLLEGE

Two hundred and fifty students, representing ten states, enrolled at Christian College when the college opened its eighty-

## A Welcome to Students

The immortality of an educational institution depends upon its ability to share its life with succeeding generations of young men and women. With each new registration period there comes to the faculty a sobering sense of responsibility mingled with joyful anticipation of the years of comradeship ahead.

To all students, new and old, who enter with us into this new university year, I extend most hearty welcome. We open to you not only our classrooms, libraries and lecture halls, but also our hearts. When you go out from this school again, you will take with you a part of our very lives, and we will miss you when you go because of what you take from us and because of the absence of your radiant, growing personalities. You are to be our message to the world. For a few brief years we live and grow together. Ours are to be SHARED lives—shared with each other and with God. You will renew our youth and we will add to your wisdom.

As you come to us, we offer up fervent prayers that our lives may be sincere, true and holy—fit company for aspiring youth seeking guidance into an abundant life. The flavor of our academic and personal comradeship, persuasive, indefinable, but everywhere determining attitude and conduct, comes to be called "the Butler spirit." It is not the "rah-rah" of the student contest, or the pomp and color of academic procession. It is not something which you catch or which catches you. It is something which you BECOME—which you ARE at your very best. Into this spiritual fellowship we welcome all seekers after knowledge, truth and the larger life.

—WALTER S. ATHEARN.

first year on September 15. Students were welcomed and initiated into campus life and regulations by the Big Sister Club of the Y. W. C. A.

Miss Ruth Almstedt of Columbia, a graduate of the college of fine arts of the University of Missouri, is the new head of the art department this year.

Miss Ruth McHenry, of Baldwin City, Kansas, fills the position of librarian.

Improvements amounting to \$12,000 were made on the college buildings during the summer. The entire west wing of St. Clair Hall has been rebuilt. Single rooms have been made over into suites with up-to-date equipment. Other parts of the college buildings have been redecorated. A new power pump has been installed to enable the college to care for its own water supply.

Saturday evening, September 19, the churches of Columbia held open house to the students of Christian and other college students in the city. On Sunday morning, September 20, the students and faculty of the college attended the Christian Church in a body. Dr. Clarence Lemmon, pastor of the church, spoke on "Jacob's Ladder." Mrs. Ruth Whitfield Tandy of the piano department of the college presided at the organ, and Mr. John Parrish, head of the voice department, sang an aria from the oratorio "Elijah."

## SPOKANE UNIVERSITY

Among the new members of the Spokane faculty this year are: Miss Elsie J. McFarland, Ph. D., instructor in mathematics and physics; Gustav H. Schlauch, Ph. D., instructor in education and sociology; Kenneth Wood Appelgate, A. M., instructor in history; and Miss Gladys West, A. B., instructor in the department of expression.

Spokane follows the quarter system and has adjusted most of its courses to the five-hour basis, thus doing the work on a short intensive schedule. The curriculum has been strengthened by the offering of a pre-engineering course of two years.

The University, through its ministerial students, has been serving mission preaching points in and near Spokane during the past and is this year greatly in need of additional places for the large group of capable students who are available for preaching service. Spokane students made an enviable record last year. A report at one of the ministerial meetings showed that nineteen student pastors were traveling 1,706 miles each week, serving nineteen churches, with an average attendance of 1,571 each Sunday.

## CULVER-STOCKTON COLLEGE

Culver-Stockton College opened its seventy-eighth year September 7, 1931. The enrollment shows an increase over last year, with two hundred thirty-five students on the opening date. With the second semester's increase it is estimated that

the college will have around three hundred students in 1931-32.

The year sees several changes in the faculty at Culver-Stockton, Professor H. G. Harmon, head of the department of education, is on a year's leave of absence to take advantage of a fellowship at the University of Minnesota to complete work for his Ph.D. degree. Professor Frank E. Tomlin, who has completed the work for the Ph.D. degree at Leland Stanford University, takes charge of the department during Professor Harmon's absence.

Professor Ronald J. Neil, head of the department of fine arts, is back at his post after a year's leave of absence for graduate study in Syracuse University.

Miss Ann Marie Weiss, a graduate of Coe College, is the new instructor in German and physical education.

Lawrence E. Tucker, of Grafton, West Virginia, has been added to the faculty as instructor in dramatics.

#### DRAKE UNIVERSITY

Drake University this year is inaugurating a new "all expense" policy for its students. All expenses, including tuition, room and board, and all general fees for the school year are included in a special offer for \$600. The women students will be given rooms in the new women's dormitory. Comfortable rooms in private homes will be found for the men. Both men and women will eat in the university dining hall in the women's dormitory.

All the Drake law seniors who took the Iowa state bar examination in June passed successfully. Mark Reno, law '31, took first place among those who wrote the examination, while Alvin Doran, law '31, took second place. Men from nine different universities took the examinations.

Professor O. B. Clark of the history department, who has been in ill health for the past few months, has been granted a year's leave of absence for rest and recuperation.

The Drake football team is to play the University of Hawaii at Honolulu on December 19, and en route will play Loyola University at Los Angeles, on December 4. The expenses of the team will be borne by the host institutions. Only players who have done at least C average work for the fall semester will be allowed to make the trip.

#### TEXAS CHRISTIAN UNIVERSITY

Texas Christian University began its fifty-ninth annual session September 14 when approximately 275 freshmen completed registration. It is expected by President E. M. Waits that 1,000 students will be enrolled for the 1931-32 session.

Faculty and administrative and general employees of T. C. U. have voluntarily agreed to donate to the school 10 per cent of their salaries for 1931-32. The gift was presented to the board of trustees at its annual meeting September 18.

"T. C. U. is not in financial distress, but the general depression has caused us to look sharply to our budget," comments President E. M. Waits. "Our faculty, knowing full well the general economic

conditions, expressed unanimous desire to aid the institution in a material way during this time. The action is, of course, sincerely appreciated by the University."

Only three new faculty members have been added this year, the smallest number in years. The three are Miss Virginia Bales, instructor in French; Mrs. Katherine McKee Bailey, associate professor of piano; and James Gathings, assistant professor of government.

#### BUTLER UNIVERSITY

Butler University shows a slight increase in enrollment this fall, with 1,650 students. Of these, 205 are in the elementary division of the college of education, 140 in the college of religion, and 1,305 in the college of arts and sciences.

The college of religion has the largest enrollment in its history, a gain of fifty per cent over that of last year.

#### COTNER COLLEGE

Dr. James Knox Shellenberger, professor of philosophy and dean of men at Cotner College passed away Monday afternoon, September 28. Dr. Shellenberger was stricken with a heart attack about three weeks ago while working in his garden and had been confined to the hospital, but his condition had been reported as much improved. His death came as a great shock to family and friends.

At the beginning of Cotner's forty-third year of service, President L. C. Anderson writes: "The academic level of the faculty of Cotner College is higher than it has been at any time during our history. We are stressing in Cotner Christian culture and high academic standards, not only for the faculty but for students also. We are just now in the process of formulating a plan whereby we may stimulate scholarship, increase our Christian culture, and render additional service to our constituency in many practical ways. We believe we are entering upon a new era in Cotner College."

The enrollment of the college is about the same as last year. The grade of students, however, according to President Anderson, seems to have been lifted. A number of first honor graduates of some of the best high schools are enrolled in the freshman class.

Dr. Earl Otto has joined the faculty as head of the chemistry department.

#### PHILLIPS UNIVERSITY

Phillips University began its Silver Anniversary year with an enrollment equal to that of the opening date last year. Indications are that the attendance will go over 900 as it did in 1930-31.

Students preparing for religious service in the Bible College number 153. Of that number there are nine candidates for the B.D. degree, eighteen for the A.M. degree, and thirty for the A.B. degree.

The degree of Master of Education is offered at Phillips this year for the first time. Twenty-four graduate students have matriculated as candidates.

Professor T. D. D. Quaid has been added to the faculty for graduate teaching in the college of education.

#### CALIFORNIA CHRISTIAN COLLEGE

California Christian College had the privilege of entertaining Toyohiko Kagawa at a special assembly on September 15. Although classes began only that day, they were dismissed for one hour in order that students and faculty might hear this outstanding social worker and Christian. More than 600 persons, including friends from nearby churches, packed Grayson Auditorium for the event. Kagawa spoke along the line of thought in his latest book, *Love, the Law of Life*.

Two hundred seventy-five students had enrolled at Cal-Christian by September 23, thus assuring a gain over the number enrolled for the first semester last year.

#### DRURY SCHOOL OF THE BIBLE

Ralph Warren Hoffman, Drury '16, who for the past year has served as acting dean of the School of the Bible, was elected as permanent dean at the annual meeting of the board of trustees. In addition to his A.B. from Drury, Dean Hoffman has the A.M. and B.D. degrees from the University of Chicago.

About one hundred students are taking courses offered by the School of the Bible, which is an integral part of Drury College. The majority of these are regular college students who are taking Bible and ethics to satisfy requirements or as electives. Five men are preparing for the ministry and two young women for work in religious education.

#### BIBLE COLLEGE OF MISSOURI

The enrollment at the Bible College of Missouri is slightly above that of last year.

A week's course of lectures is being planned for the early days of February, 1932. The lectures will be of a social-religious character and are intended to be of interest not only to students and local people, but to preachers throughout Missouri. Detailed announcement will be made later.

The Missouri Regional Office of the Board of Education of Disciples of Christ has turned back to the Missouri Educational Commission the work having to do with the financial promotion of the colleges in Missouri. Looking after the church offerings for the colleges is made the responsibility of Dean G. D. Edwards of the Bible College of Missouri. The collection of pledges is to be handled by President E. D. Lee of Christian College. Offerings for the Board of Education are to be sent by the churches direct to the Indianapolis office of the board, 309 Chamber of Commerce Building.

The change is made because of existing economic conditions. The Board of Education and the schools of Missouri have worked in the spirit of comradeship and mutual good will. They will continue in this spirit and will supplement the efforts of each other in every way possible.



# Station UCMS Broadcasting

THE home department reports that Kirby Smith, their evangelist for east Tennessee, held revival meetings in August at Chestnut Grove and Bloomington, resulting in fifty-three additions—thirty-one by baptism.

Miss Edna Lick of Dixon, Missouri, formerly a missionary in Mexico, has accepted a position as teacher in the high school at West Plains, Missouri.

Arthur E. Elliott of Asuncion, Paraguay, has been honored by being elected a member of the Rotary Club of that city. No doubt this connection will be helpful in giving Mr. Elliott a wider acquaintance and assist in breaking down opposition to Protestant missionary effort in that city.

Miss Dorothy Menzies, daughter of W. G. Menzies of Pendra Road, India, is now teaching in Woodstock School, one of the schools where the missionary children go for their education. She completed her teacher-training courses last year in Woodstock College.

Miss Mattie Burgess, who retired from active missionary service some months ago, continued much of her work in Harda, India, until her departure for America August 11. Miss Burgess went to India in 1893, the same year that Miss Josepha Franklin arrived in that country. Only Miss Mary Thompson, who went to India in 1891 from Australia, and has been supported by the Australia churches through all the years, exceeds these two in point of years of service. Miss Burgess has been supported by the Downey Avenue Church, Indianapolis, Indiana.

We are glad to report that Mrs. H. M. Reynolds of Kotmi, India, recovered nicely from a severe attack of pneumonia which came upon her while sojourning in Darjeeling with Jeannie Rose and Joyce in order to escape the intense heat. Mr. Reynolds, who remained on the plains to complete a new school building before the rains set in, was summoned but later was able to return and finish the building.

A little daughter, Helen Elizabeth, made her advent at the Landour Community Hospital, July 13, and is now at home with Mr. and Mrs. T. N. Hill in Jhansi, India.

When Mr. and Mrs. H. C. Saum sail to India the last of September, they will go via Kenya Colony on the east coast of Africa, where Mrs. Saum's mother, Mrs. Jane Myers, has served as an honorary missionary under the African Inland Mission for twenty-two years, at her own expense. Mrs. Myers accompanied her daughter, Flo, who went as a regularly appointed missionary and later married Lawson Probst. Mr. and Mrs. Probst returned to this country on furlough in September, Mr. Probst dying the night

after they arrived in America. Kenneth Saum will accompany his parents to India, and they will leave in this country, Arthur, who is a sophomore in Hiram College, Edith, a divinity student in Chicago, and Herbert, who is Scout Commissioner in Akron, Ohio.

Grant K. Lewis spent a few days recently at Piedmont Institute, our school for Negroes at Martinsville, Virginia, and reports the school starting off on its year's work in a promising way. He reports that an encouraging cooperative plan of education is being worked out with the county authorities.

## Gypsy Wealth

By Helen Welshimer

The only time I wish for wealth  
Is when the gypsies bring  
The shining wares that they have found  
In Cairo or Peking.

And I who cannot buy a thing  
Must sit there and pretend  
I have a pocketful of gold  
I might be coaxed to spend.

Supposing on a sun-bright day  
A gypsy lad should knock  
And think I ought to choose a bowl  
Or gold-embroidered frock.

And he should show me all his wares,  
A peacock fan, a ring,  
An extra verse from some old song  
A princess used to sing.

A colored wind he'd caught some place  
And bottled in a jar,  
And then on top of all of these  
He placed a gypsy star.

I never could afford a star,  
A bottled wind, or fan,  
So I should be polite and say,  
I'd like another pan!

—Chicago Tribune.

The new Mexican Christian Church at Kansas City, Missouri, is being dedicated in October. Another new building in our home missionary work is the new church at Mamou, Louisiana, erected under the direction of our new superintendent, W. N. Armstrong, with A. F. Wickes as advisory architect. At Kinder, Louisiana, ground has been purchased and a new chapel will be erected this fall, while at Lake Charles, where we are the only people working among the French people, a new congregation is being organized.

Miss Lela Taylor represented the United Society at the opening of the College of Missions in Hartford, Connecticut, in September. We have thirteen students enrolled in the College of Missions this fall, all looking toward foreign service. Charles T. Paul continues as president of

the College, serving also as head of the Latin America department in the Hartford Seminary Foundation.

Miss Joy Taylor and Miss Anna Clarke attended the annual meeting of the Missionary Education Movement in New York in September. Miss Taylor is a member of the Board of Managers.

The new hospital unit of the Colorado Home for Children at Denver will be ready for occupancy in November, according to F. M. Rogers who has recently visited the home on a trip through the west.

The local board and friends of the Jacksonville, Illinois, Home for the Aged recently tendered Mrs. M. C. Redd, the retiring superintendent of the Home, a gracious reception. Mrs. Redd leaves to make a home for her daughter, Katherine, who is teaching school in Menominee, Michigan.

As motion pictures are being used more and more in the church as well as in the classroom, it has come to our attention that the Motion Picture Bureau of the Y. M. C. A., 347 Madison Ave., New York, N. Y., and 300 West Adams Bldg., Chicago, Ill., has an extensive library of free motion pictures in addition to a large collection of rental pictures on religious and secular subjects. Catalog may be obtained on request. In the next few months a catalog listing sound films will also be available.

John Harms, regional director of religious education for the Eastern Area, was injured in an automobile accident September 21. An X-ray discloses a fractured bone in his foot and Mr. Harms has been ordered to keep off of it for three or four weeks. However, he is gamely carrying on his work from his home and finely demonstrating that spirit of "the show must go on."

A recent visitor at headquarters was William Mander, pastor of the Evington Road Church of Christ in Leicester, England. Mr. Mander was en route to the Wichita Convention as fraternal delegate from our churches of Great Britain and was spending about a month visiting our churches. He spoke at the chapel service at headquarters, bringing a cheering message from our British friends.

A two-day meeting of the ad interim committee of the young people's section of the larger Curriculum Committee was held at the Missions Building in September.

Beginning December 1, Mrs. C. N. Downey, field worker among the women's missionary societies, will be granted a year's leave of absence.

# What, Where, When and How

## A Guide to the Use of Missionary Materials and Methods

### The Calendar Ahead

**N**OVEMBER 22—Thanksgiving Sunday. Offering for Religious Education and Home Missions.

Benevolent studies in book *Towed In* with programs in pamphlet "For All His Benefits." Begin with midweek meeting, November 25, and continue until midweek meeting December 23.

December 6—Woman's Day in the church. Dramatic presentation—"Seeker of the Way."

### Order Supplies

Make sure that all supplies for the Special Days in November and December have been ordered. Every Sunday school superintendent is sent three pamphlets, free of charge: "Broadened Horizons" for young people and adults; "My Widening Circle," pamphlet for Intermediates and Seniors; and "Jesus the Friend of Everyone," pamphlet for children under twelve years. These pamphlets should be given to the persons who make plans for educational presentation of Religious Education and Home Missions in the various departments of the church school. To accompany each of these three pamphlets there has been prepared, at the cost of 25 cents each, a packet as follows:

Children's packet materials for Home Missions Day.

1. Picture sheets—2 copies.
2. Detailed suggestions for use of picture sheets.
3. Mimeographed sketch of special Thanksgiving offering poster.
4. Detailed suggestions for making poster and presenting it.
5. Booklet about our home missions projects.
6. Mimeographed map of the United States, locating Home missions projects.
7. Four "telling" stories—two for Primary and two for Juniors.
8. Six poems for use in worship services.
9. One dramatization for the Primary Department.
10. Directions for making animated map.
11. One dramatization for Juniors.
12. Copy of the October number of *King's Builders*.
13. Reprint material from *WORLD CALL* and "Patent Sides."
14. Sample coin box and coin envelopes.
15. Sample of the Thanksgiving play (free to those who will use it).
16. Order sheet.

### Contents of Intermediate-Senior Packet for Home Missions—1931

Much the same type of material is provided in this packet for Intermediates and Seniors as that indicated above for the Juniors and Primaries. There are stories, poems, worship services, a vesper service using stereopticon slides, and a play, as

well as maps, poster suggestions and other types of material.

### Contents of Young People's-Adult Packet for Thanksgiving—1931

Much the same type of material indicated above is provided in this packet, except that it is adaptable to the needs and interests of our young people and adults.

### The Thanksgiving pageant

The pageant "The Children of the Ages," by Jessie Eleanor Moore is a simple service, presenting scenes in the history of Religious Education. The characters include several adults, Primary children, Junior children and Intermediate boys and girls. Copies of the play sufficient for staging it will be furnished without charge to schools agreeing to take an offering for the United Society or to include it in the apportionment plan.

In many churches this pageant will not be as suitable as the "Service of Worship" prepared by Miss Hazel Harker and printed on page 34 in the October *WORLD CALL*. Reprints of this dramatized service will be sent free upon request.

### Church Schools of Missions

It is being urged that all churches endeavor to have a church school of missions from the 24th of January to the 6th of March. As this period culminates in Foreign Missions Day and precedes so well a pre-Easter evangelistic meeting, it is suggested for this time.

The themes for the church schools of missions this year are—Home Missions, "The Challenge of Change in Home Missions." For every age group 15 years and under, the theme is "Rural Missions Both in America and Around the World"; the Foreign Missions theme for older young people and adults is "Rural Missions Abroad." For adults Mr. Corey's book "Missions Matching the Hour" is especially urged. (See pages 42 and 43 of the October *WORLD CALL* for a list of other books and materials recommended for the different grades.)

The school may be held on a Sunday evening or on a midweek evening, but interdenominational standards require at least six meetings, and at least three classes; children, teen-age young people and adults. Each period usually includes a brief devotional period; an hour's study, discussion and other types of class work; and a general assembly at the end of the period in which dramatizations, stereopticon lectures, etc., are used.

### The Program

This will be varied as indicated above, but usually there are four elements for each session:

1. *The supper.* This is not essential but it tends to promote fellowship and brings entire families together, especially when the school is held on a week-day night. The meal could be simple yet adequate and arrangements for serving could be such that the used dishes and if necessary the tables can be quickly removed. The "covered dish" plan often works the least hardship on the women of the church, making it possible for them to participate in the school.

2. *The worship or devotional period.* Immediately following the clearing of the tables it is customary to have a fifteen minutes period of devotion based on some such study of the Scriptures as a missionary book to be found in A. McLean's "Where the Book Speaks," or "The Missionary Message of the Bible," by Cook. Effort should be made to teach some of the splendid hymns of world service and friendship not known by the members of the church. ("Hymns for the Church and the Church School," by W. E. M. Hackelman contains many of these.)

3. *The group meeting or study period.* This is the most important of the four elements in the program and needs more careful planning than any other aspect. It requires that there shall be sufficient time for class sessions; that the best available leaders be secured for each class and secured far enough in advance that they may be well prepared; and that suitable courses of study be selected. (Usually the current mission study books used each year interdenominationally are preferred.) The program of study should certainly include at least three groups in the church life, and that is the children under twelve; intermediates and seniors; and older young people and adults. Texts and courses are available usually for about seven distinct age levels. Accepted standards, however, require at least the three suggested.

4. *The assembly.* It is customary for the entire membership of the Institute to meet together for an assembly period after the close of the class session. Short talks by world travelers, dramatizations, stereopticon lectures, etc., are excellent methods for use in this period.

### Organizations, Planning and Promotion

The school will be a success only to the extent to which it is carefully planned in advance. Responsibility should be fixed. If the church has a committee responsible for the task of missionary education as well as religious education, this committee will include the church school of missions among its duties. Otherwise, a special committee representative of the official body of the church, the men, the women,

### BULLETIN III—10

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.



the young people, the Church school and missionary organizations should be appointed. A capable director should be appointed and sometimes the pastor will choose to serve in this capacity; sometimes the president of the woman's missionary organizations, sometimes the superintendent of the Sunday school or the missionary superintendent.

The following matters must be decided by this committee:

- (1) Decision as to time of school.
- (2) Decision as to number of age groups.
- (3) Arrangements for the supper.
- (4) Arrangements for the devotional period.
- (5) Arrangements for the classes, including the selection of leaders, teachers and courses of study. This is one of the most important tasks.
- (6) Arrangements for the closing assembly.
- (7) Plans for enrollment and registration. An enrollment blank may be printed at the bottom of the circular announcement. People ought to know what it is in which they are being asked to enroll. Advance enrollments are most advantageous.

(8) Plans for the equipment of classrooms and assembly rooms (blackboards, maps, stereopticons, etc.).

(9) Publicity plans include advertising the Institute in every conceivable way. That is, through the church calendar, from the pulpit, on bulletin boards, with posters, by a letter to church families, in local papers, by telephone. Publicity plans should begin weeks before the school. Upon the publicity committee might well serve a representative from each group from which enrollment is desirable.

Enrollment cards with titles of the books, names of teachers, the time and place of the class, and the place for the name of the person to be enrolled, should be available for specific enrollment on the first night.

It might be well to appoint a registrar to serve in enrollment as well as a director of the school.

A booster or rally meeting is advisable a week before the opening of the school. This meeting should only "clinch" a good deal of hard work that has been done in advance.

#### The Cost of the School

There will be expenses in putting on the school, in addition to the supper, for

such items as advertising, printing, books, (if each person does not pay for his own), and other items. Many persons feel the church school of missions should be a legitimate part of the educational budget of the church, and so provide for it in the educational budget. Other ways may occur to defray the expenses, but this is preferable.

#### Stereopticon Lectures Suitable for Use This Year

*Foreign* (emphasizing general work)

"Foreign Children Everywhere" (rural)

"China, a Farm of 400,000,000 People" (rural)

"Why Spread the Gospel?"

*Home*

"The Farmers' Church"

*Foreign* (emphasizing our own work—not rural)

"The Christian Girls' School at Nanking, China"

*Home* (emphasizing our own work—not rural)

"Mexicans in the United States"

"Among Japanese-Americans"

Free, except for carrying charges both ways, and any breakage. Order from United Christian Missionary Society.

## A New Local Church Opportunity in Religious Education

AN OLD adage says: "It is an ill wind that blows nobody gain." The truth of this statement will be experienced by many local churches, which, because of the budget cut of \$175,000 which the United Christian Missionary Society must absorb during the coming year, will now be able to secure on the honorarium basis the services of Miss Cynthia Pearl Maus, pioneer young people's superintendent for Disciples of Christ.

Miss Maus believes that those who would serve the local church most effectively must keep constantly in touch with its needs, interests and problems. She has been a pioneer in intensive periods of service in local churches, serving for periods of from five weeks to two months, such churches as Paris, Texas; Yakima, Washington; Savannah, Georgia; Vine Street Christian Church, Nashville, Tennessee; and the Magnolia Avenue Christian Church, Fort Worth, Texas. During October and November of 1931, Miss Maus will serve the Central Christian Church of Lebanon, Indiana, and Central Christian Church, Indianapolis.

The following is a brief summary of types of service that may be accomplished in a period of from six to eight weeks in the local church and which Miss Maus is prepared to render:

1. Survey of every phase of the local church's program.

2. Lining up of adequate leadership for all phases of local church work.

3. Weekly conferences with workers and prospective workers with each age group of the church school.

4. Introduction of an indigenous program of leadership training in connection with the midweek church night service, including the completion of at least one unit of the Standard Leadership Training Course.

5. Reorganization and closer correlation of all phases of the local church's program for each age group.

6. Enriching, classifying, and indexing local church library on a plan similar to that used by public libraries, thus making resource books of real service to local church workers.

7. Lining up leadership for special phases of work, such as dramatic clubs, choral clubs, debating clubs, etc., for the training of youth for wider leadership in the local church.

8. Leading local church in Home Visitation Week, Every Member Canvass, and Community Survey projects, and church attendance campaigns.

9. Working out with local church's leadership, adequate system of records, reports, budgets, etc., for all of the organizations in the life of the local church.

10. Outlining with local church leaders a three- to five-year program of work by which the educational work of the local church may be continually enriched and improved.

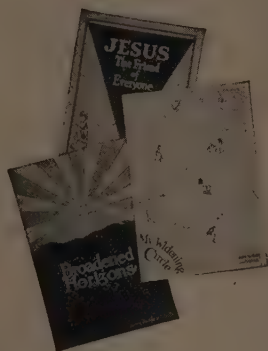
The United Society sincerely regrets the occasion which necessitates the termination of Miss Maus's work as young people's superintendent with the society, but rejoices in the fact that she will continue to be associated with the work in an advisory capacity, serving local churches throughout the brotherhood, as they make their individual contacts and contracts with her. The "ill wind" that severs her active connection with the United Christian Missionary Society will thus become the "good wind" that blows gain to the local church.

#### Presbyterians to Use Mr. Crain's Temperance Lessons

A RECENT letter from Eliot Porter, assistant editor for the young people's publications of the Presbyterian Church in the U. S. A. to James A. Crain, secretary of our Board of Temperance and Social Welfare, bears testimony to the value of the series of temperance lessons prepared by Mr. Crain. Mr. Porter states that the lessons seem to be the best material of the kind so far produced and asks the privilege of compressing them into seven lessons for use in young people's graded lessons, teacher and textbook form.

Mr. Crain's lessons are issued in pamphlet form, entitled *American Youth and the Liquor Question*, and are being widely used and discussed in local church groups of young people.

**Have  
You Ordered  
Free**



# Thanksgiving Sunday Program Materials?

## For Preparation

### Educational Missionary Manuals

For Older Young People and Adults, Thanksgiving Sunday issue of "Broadened Horizons."

For Intermediates and Seniors, Thanksgiving Sunday issue of "My Widening Circle."

For Children, Thanksgiving Sunday issue of "Jesus, the Friend of Everyone."

## For Inspiration

### Thanksgiving Sunday Pageant

A Pageant "Children of the Ages," a story of developing religious training through the ages—beautiful yet simple and easily produced.

Program, "Giving Thanks," found in October issue of WORLD CALL. Extra copies may be had if checked here.

## For Expression

Coin envelopes in quantity for your school.

Attractive coin boxes for the children.

## Extend the influence of your school around the world

Samples of the above materials will be sent to you free if you check (X) the items desired, or a sufficient supply of the materials and programs will be sent in behalf of a generous Thanksgiving Sunday offering for American Missions and Religious Education if you check here. State average attendance of your school. Please indicate which material you desire.

Name \_\_\_\_\_ City \_\_\_\_\_  
Address \_\_\_\_\_ State \_\_\_\_\_  
Church \_\_\_\_\_

## Order from

## Department of Religious Education

## UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

## Hold the Line

(Continued from page 15.)

his harvest field at home and abroad and then almost betray them and call them back after they have burned their bridges behind them and gone out to serve in good faith? We must not go on bringing bewilderment and discouragement to our distant missionaries and nationals, which shake their confidence in the church at home.

A great deficit is intolerable for any length of time for an advancing people, who have declared their allegiance to the living and advancing Christ. We must carry it for a brief time; then we must throw it off and advance, in view of indescribable needs and unprecedented world-wide opportunities. We must, if we are real disciples of Christ, make this period of financial difficulty one of stepping stones to greater undertakings and achievements. Nine-tenths of our missionary work is left to us after all these adjustments, and we must support it better than ever before.

What, then, is the course for us to follow as we face this hour, with its landscape of problems and likewise its tremendous challenge? We must move out into the year with heads up and unafraid. It is our supreme testing time as a people who believe in apostolic ideals. We are a people of New Testament claims. We stand uniquely for some of the noblest

ideals in Christian thinking. The world needs them now as never before. With joy and confidence in our heritage, we must face the difficulties of the hour and match them with a new determination and a new consecration. As our fathers strode abreast of the needs of their day, so must we for ours. If we attempt to meet the stern realities which confront us as the British say, "lying down" we are an unworthy brotherhood. God has not quit, Christ has not declared a moratorium on the Christian's debt to the world. Our great fellowship loves this work and will assuredly rise to the necessity of the hour.

In the first place, we must have a great crusade of preaching on the world's need of Jesus Christ. The roots of the present emergency go deep. Our religion and its universal application are at stake. We must reevangelize our own souls on the great issue of the world mission of Christ and his church. The missionary curve will not again turn upward unless we do. Every pulpit should ring with great preaching on great themes. This will bring encouragement and zeal to the preacher himself and to the church. The pulpit messenger who dabbles in little concepts and little preaching is fiddling while Rome burns. We must match the hour with our message. We have spent a year exalting the ministry and endeavoring to undergird it with a wise and just pension support for old age. But pensions will weaken and degrade the ministry unless

we make them the stepping stone for a higher call and a more ringing world message.

We must have a great movement in stewardship to undergird both the church in its local enterprise and in its world-wide work. No sporadic and emotional appeal will do, but only the steady, spiritual undergirding of the whole task by scriptural stewardship. Our promotional Department is making large plans for this. The United Society pledges itself and its whole staff to aid the churches in a new and vigorous campaign of real stewardship. We believe it is the only hope for the cause in these trying times. Every effort needs to be put forth to help provide the church with a financial plan and spirit which will carry the local and the world-wide obligations.

I have been greatly humbled in recent days. While in New York last week I called on several of the great mission boards to get suggestions for the present needs. The fellowship with these leaders has been a source of great benefit and joy for twenty-five years. But they are in the same position in which we find ourselves. The only contribution they can make just now is in mutual sympathy and the sharing of plans for administration. I found myself going to an entirely new group for suggestions. It was the first time in my life that I had ever called on the Seventh Day Adventists and the Salvation Army. I went with my hat off and my heart



humbled, for they have something in the realm of stewardship that the Disciples of Christ do not have. They are the only two organizations in the world, as far as I know, that have kept up their missionary giving and effort in recent years.

What is the secret of their success? The Seventh Day Adventists depend entirely on tithing to support their missionary enterprise, and the Salvation Army depends on self-denial. The Adventists have sent out many new missionaries this last year, and the Salvation Army has increased its work in nearly all its needy fields. We must emphasize the regular lines of stewardship as never before. Proportionate weekly giving, pressed home through the every-member canvass is the method which receives general acceptance. On the other hand, our people have never seriously taken up tithing. While we would not all agree with the doctrinal stand of the Adventists on tithing, yet has not the time come for us to have a serious crusade to make this principle a beginning point in stewardship among our people—not as an Old Testament claim, but as a New Testament privilege. It fits into all times and conditions. It is a slow process converting people to the tithing principle, but it would give us the steady support that we so sadly need for local and world needs, even though but a relatively small proportion of our people were conscientious tithers.

We have advocated self-denial to enable us to meet our missionary emergency, but we have never seriously tried it. Three years ago it needed something over \$100,000, and last year \$52,000. The sincere undertaking of it for a single week during the year would easily enable us to meet our missionary crisis—yes, even pay off the deficit, and besides that give us the spiritual uplift of our history. I wish you could have sat with me the other day in New York City in the Salvation Army Citadel, as I talked over self-denial plans with the officer in charge of that program. All around me were evidences of the reality of self-denial for the work of Christ. Simple uniforms for the men and women in the offices, equipment that was bare in its details, and evidences of simple living, that Christ might have the surplus.

The officer told me about their week of prayer and self-denial just before Easter each year. He stated that it provides their entire amount for their missionary task. In great Britain alone last year, in the midst of their financial crisis, and great numbers of their people on the dole, the self-denial week of the Salvation Army netted for their foreign missions more than a million dollars. This out of the poverty of their own people and those with whom they are connected. Our self-denial, among our million and a half members in America, gave us \$52,000. I asked the officer how they did it, and he replied, "By denying ourselves for the work of Christ." I said, "Tell me about it, in your own home." "Well," he replied, "We have four children in our family, and this self-denial week is the high period of the year. We live very plainly during the week. We save in food and all other expenditures where we can deny our-

selves. This plan began with General Booth, in England, forty years ago. Our family has always observed it since. For breakfast we have bread and milk. For supper, for variety we have mush and milk. For the noonday meal we have soup of lentils and meat bones. We have no dessert. We keep the Ford in the garage for that week. We go to no outside expenditure during those seven days, and we deny ourselves any pleasure that costs. What we save we turn into the Lord's treasury." And then he added, "Oh, the children and all of us have a jolly picnic out of self-denial week, and none of us loses an ounce of weight. It is a time of prayer and plain living."

The Salvation Army makes each year a laboratory demonstration of the self-denial they constantly preach. We have made our chief thesis the restoration of the life and principles of early Christianity. That Christianity would never have broken away from the hills of Palestine had it not been that those early Christians made self-denial supreme for Christ's sake. The history of the successes and progress of Christianity is the history of self-denial. We greatly need just now an application of self-denial for world service to help keep our churches from becoming self-centered and less missionary conscious. While we have some who practice it, our day has almost lost sight of self-denial for Christ. These times are bringing to us the testing of financial anxiety. Is it not the hour in which to call our people to a real period of self-denial when so much is at stake? Would not a period of very plain living and high thinking bring us some of the discipline our souls need while at the same time providing relief for the work in a time of great danger?

Our summons to prayer and redoubled effort is fourfold in this critical time:

1. Arousing ourselves and the whole brotherhood to a real sense of the immediate seriousness of the situation and calling ourselves to prayer for guidance and for reconversion to the missionary enterprise.

2. Definite planning for and commitment to the paying off of the deficit of the society at the earliest possible moment.

3. Calling ourselves to a crusade of preaching on the world's need of the gospel and the world mission of the church.

4. A movement for a scriptural sense of stewardship, deep and abiding. A commitment to regular, systematic, proportional giving, which is worthy of Disciples of Christ and which will give the church and its whole task abiding and sufficient support. And in addition to this, for our immediate emergency, an adventure in real and joyous self-denial, which will match the need and the times and enable us to hold without further loss, the great work which years of effort and sacrifice have bequeathed us. Then, out of the spiritual discipline of these days when we have learned to walk the way of life with Christ more surely, we will go on to far greater experiences and achievements in our world service for the Master.

Friends, we must face the future with

heads up unafraid, we must bring ourselves abreast of these perilous days with a consecration that meets the need. We must match the hour with a worthy discipleship. The church of today is undergoing the severest test in centuries.

To match the hour requires—daring faith, clear vision, a people apprehended of Jesus Christ and wholly devoted to the kingdom. What it requires, we have—money, men, high idealism, the living Christ. Disciples, Match the Hour!

## Convention Resolutions

(Continued from page 31.)

### Calendar Resolution

To the Calendar Committee of the League of Nations:

If the 13-month calendar is launched with the Blank Day principle retained, a needed reform is doomed. A millstone is thus tied about its neck and the League of Nations is casting it into the sea.

If the Blank Day is eliminated, nothing worth while is lost and immense gains are insured.

If the Blank Day principle is retained, the week is doomed. Having come down to us from the beginning unchanged, it will be transformed and lose its age-long identity. Its real sacred days will be sacrificed most of the years as they come and go.

If the Blank Day is eliminated, the great religions can welcome this 13-month calendar. With gladness they can help put it over. For this slight modification means everything to three great religions. For all time to come it means real Fridays for the Mohammedans, real Saturdays for the Jews and other Seventh Day peoples, and real Sundays for the rest of those who care—the vast, vast majority of Christendom.

In International Convention assembled, Wichita, Kansas, October 6-11, 1931, we Disciples of Christ protest the use of the Blank Day principle. In this protest we have the backing not only of our Mohammedan friends and our Jewish and other Seventh Day neighbors, but also of important sections of other Protestant communions, such as the Baptists, Methodists, Presbyterians, Congregationalists and others.

### The Laymen of the Church

The laymen of the churches of the Disciples of Christ in Southern California, in convention assembled, do hereby petition the International Convention to inaugurate at the earliest possible date an adequate national program of men's work for the laymen of the churches in America.

We suggest a committee of sufficient size, composed of two-thirds laymen and one-third ministers, to meet prior to the 1933 International Convention, for the purpose of outlining such a program, that it may be ready to submit to the general convention for official action. It is further suggested that this committee when appointed shall cooperate with any committee or group now working along lines herein suggested.



## Receipts for Three Months Ending September 30, 1931

United Christian Missionary Society  
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$23,273.65	\$ 2,810.84*	\$ 1,187.25	\$ 450.00*
Sunday Schools	8,105.51	1,822.15*	14.25	48.75*
Christian Endeavor Societies	493.64	362.92*		
Missionary Organizations	57,758.67	12,459.26*	235.72	148.02
Individuals	4,731.61	293.39	2,185.88	1,087.68
	\$94,362.48	\$17,161.78*	\$ 3,623.10	\$ 736.95

## From Miscellaneous Sources

Bequests	\$ 250.00	\$ 5,552.98*	\$ 1,800.00	\$1,760.50
Interest (U. C. M. S.)	16,164.01	1,220.10*	1,389.58	327.08
Interest (Old Societies)	9,144.22	4,453.23		
Gifts from Old Societies	4,266.52	1,410.11	9,812.82	5,330.74
Home Missions Institutions	7,350.24	1,978.60*		
Benevolent Institutions	13,170.63	1,964.60*	164.37	1,157.17*
Foreign Field Receipts			2,250.00	4,093.16*
Annuities			2,250.00	4,093.16*
WORLD CALL Subscriptions and Advertising	7,010.56	1,289.16*		
King's Builders	430.04	93.83*		
Literature	8,058.68	2,508.15*		
Miscellaneous	11,646.80	955.00*	1,712.90	984.81*
	\$77,491.68	\$ 9,699.08*	\$17,129.67	\$1,183.08

## Board of Education

Churches	\$ 2,121.71	\$ 2,406.02*
Endowment Crusades	39.77	4.87
	\$ 2,161.48	\$ 2,401.15*

\*Decrease

## Missionary Register

## Returning from the Field

Dr. and Mrs. R. A. Slater, China; to reach the United States in December.  
Miss Minnie Vautrin, China; arrival date uncertain. Some time during fall.  
Mr. and Mrs. Harold E. Fey; leaving Philippine Islands October 10.

## Going to the Field

Mr. and Mrs. F. J. Huegel, returning to Mexico in early November.  
Mr. and Mrs. Robert B. Lemmon, returning to Paraguay in November.  
Mr. and Mrs. J. E. Moody, Mr. and Mrs. C. E. Benlehr, and Miss Neva Nicholson, returning to India; S.S. "President Pierce," Dollar Steamship Line, from San Francisco, December 11.

## Births

Helen Elizabeth, to Mr. and Mrs. T. N. Hill, India, July 13.  
Margaret Ann, to Mr. and Mrs. Paul C. Kepple, Mexico, September 7.

## Death

Mrs. W. L. Wells, mother of Goldie Ruth Wells, Africa, September 21.

## Kansas to the Front!

AN INTERESTING and informing fact was presented at the woman's organization luncheon at the Wichita convention when a list was given of the missionaries and national officers who had gone out from the state of Kansas. We wonder if any state can match it. The list follows:

## India

Walter G. Menzies, Smith Center  
Hattie Smith Menzies, Smith Center  
Ray E. Rice, Hutchinson  
Lulu E. Garton, Caney  
T. Newton Hill, Elk Falls  
Fay E. Livengood, Hutchinson  
Anna Bender, Bucklin  
Leta May Brown, Kansas City

Elizabeth Lutz, Holton  
Minnie Nicholson Harnar, Reserve

## Africa

Robin Cobble, Erie  
Vesta McCune  
L. F. Jaggard, Howard  
Mrs. L. F. Jaggard, Winfield

## China

Wayne M. Sorrell  
Mrs. Wayne Sorrell  
Mrs. Gladys Andress Six, Larned  
Stella Tremaine, Iuka

## Japan

Bertha Clawson, Strawn  
M. B. Madden, Topeka  
Maud Whitmore Madden, Topeka  
Mrs. T. A. Young, Buffalo

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## Philippine Islands

Velva Dreese, Council Grove  
Rosella Kern  
Mrs. Harold E. Fey  
Mrs. Herbert Swanson, Bonner Springs  
Paul D. Kennedy, Jewell City  
Edith Noffsinger, Oxford

## Tibet

A. L. Shelton, Emporia  
Mrs. Flora Beal Shelton, Emporia

## Mexico

Mr. and Mrs. Alderman  
Elma Irelan, Topeka  
Jasper T. Moses, Topeka  
Ina Elizabeth Smith, Delphos  
Mrs. Alice Greenlee Hinds, Atchison  
Mr. and Mrs. J. C. McDaniel (Mrs. Stearns)

## Porto Rico

Mrs. C. Manly Morton  
Nora Siler

## Paraguay

Arthur E. Elliott, Independence

## Russian Community, Chicago

Mrs. Beulah Deming Brown, Bonner Springs

## National Officers from Kansas

Mrs. Helen E. Moses  
Mrs. M. E. Harlan  
Mrs. Ellie K. Payne  
Mrs. Josephine M. Stearns  
Alma Evelyn Moore  
Lela E. Taylor  
Ida May Irvin  
Jesse M. Bader



# The Last Page

A FEW years ago a London paper, the *Spectator*, offered a prize for the best philosophy of life which could be written on the back of a postcard. The entry which won the prize could almost have been written on the back of a postage stamp. It was a philosophy of life which drew attention, not only because of its brevity, but also for its sincerity and practicality. There were just eight words in it: "Love, Trust, Dare and Go On Doing It."

## Figure This One Out

The president of a local missionary society, visiting the Missions Building the other day, was asked, "Did your society increase its giving this year?"

"No," she replied, "we haven't many WORLD CALL subscriptions."

## Conversation Heard in a Church Pew

"Heavens! Here comes that Mrs. Pratt,  
And what an unbecoming hat!  
There's Mr. Brown—he looks to me  
Like the morning after a big night's spree.  
They say he leads an awful life,  
And he has such a decent wife.  
See the woman in the stunning gown?  
Well, she owes bills all over town.  
Owes my husband, and—I hate to say it—  
We don't believe she'll ever pay it."  
Then, for a while, the prattle ceased;  
But after the sermon was released:  
"Say, do you know, I'm glad he's through?  
He never says a thing that's new.  
I've come here, going on ten years,  
And every Sunday I'm bored to tears."  
Then, after the service, with a smile quite bland,  
I saw her shake the rector's hand,  
And, in a gushing voice, I heard her say:  
"I enjoyed your sermon so much today.  
I was just saying to my friend,  
That I hated to have it come to an end."  
Then as she passed on through the door,  
I heard her say just one thing more:  
"Do you know, they say he's going to get through?  
To tell the truth, I'm glad if it's true."  
Thus is the trend of a gossip's mind.  
Eyes and ears open, ready to find  
New subject matter, from which can be wrung  
Recreation for her vicious tongue.  
Around us all this insect lurches,  
But chiefly she inhabits churches.

—Clara Bell.

At one time during the Great War, when an old Austrian woman was on her knees praying passionately for a victory of the Austrian army over the attacking Russians, her more skeptical daughter (or perhaps more realistic) asked her, "What's the good of all that?" "I know that God will hear me and give us a splendid victory," replied the confident mother. "Well," insisted the daughter, "don't you think the Russians are praying, too, for the same thing?" "What if they do?" came back the old woman, nothing daunted. "Let 'em pray all they like. Who could ever understand 'em if they did?"—*The World Tomorrow.*

A little daughter of a missionary had difficulty in getting her Golden Text. She was heard repeating it to herself thus: Go ye into all the world and screech the gospel to all the preachers.

A little three-year-old son of a missionary was carrying around a board which was rather large for him to handle. His mother said to him, "Son, why do you carry that board around?" The response was, "Mother, that is the Church Board."

There ain't no use of going through life grumbling,  
And feeling blue,  
Because things in this life don't pan out  
Just right for you.  
Trouble's here, and trouble's come to stay,  
But this is true:  
Joy's here too, fifty times as strong as trouble  
And its for you.  
This world's a garden full of flowers,  
If flowers'll do,  
Or it's a land where darkest shadows lie,  
It all depends on you.

—Minnie Goodrich.

Every morning the voice of God whispers to us, "You have not passed this way heretofore; therefore keep your eye on your Guide."—*J. R. Miller.*

"Folks," said the colored minister, "the subject of my sermon this evening am 'Liars.' How many in the congregation has done read the 69th chapter of Matthew?" Nearly every hand in the audience was raised. "Dat's right," said his reverence. "You is just the folks I want to preach to. Dere is no 69th chapter of Matthew."—*Public Service.*

## Definitions Heard at Wichita

Group thinking is the pooling of your ignorance in the hope that wisdom will come out of the density of the mass.

Prejudice is being down on something you're not up on.

An adult is a person who has stopped growing at both ends and begun to grow in the middle.

The best story told at Wichita was related by Claude Hill, fraternal delegate to the British convention last summer. After making his first address before our British brethren, he was anxious to know how it had been received. He led up to the subject several times with his Scotch host but no response was forthcoming. Finally, Mr. Hill asked outright, "What did you think of my speech?" "Oh," his Scotch host replied, "'tis no worse than those of the others they've sent over!" (The "others" refers to B. A. Abbott, Jesse Bader, Charles S. Medbury, Walter M. White, and George Campbell.)

Advertisement inserted by small boy in village paper: "Lost—one golf ball. Reward if returned before my father misses it."

"Who can tell me what the former ruler of Russia was called?" asked a Newton teacher of her class. "Czar," chirruped the class almost in unison. "Correct. And what was his wife called?" "Czarina," answered the class. "Correct. And what were the czar's children called?" There was a pause and then a small, timid voice piped up: "Czardines."

At Lynbrook, Long Island, where the congestion of traffic is most annoying, a sign tauntingly says: "If you live here you'd be home now!" and to you, Last Paggers, if you'd started where you should, you'd be through now!



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